

بسم الله والحمد لله والصلاة والسلام على رسول الله ، وبعد

صَحِيحُ

السَّيْرَةُ النَّبَوِيَّةُ

Saheeh al-Seeratin-Nabawiyyah

What is authentic from the Biography of the Messenger of Allaah ﷺ, mentioning the chronological account of events, and his military expeditions, and his delegations.

By Shaikh Naaser-ud-Deen al-Albaanee رحمه الله

Introduction

To proceed, the topics on Seerah (biographies) and Qasas (stories) of the Prophets and the righteous is something which is beloved to the self, and closer to the heart, because of what it contains from the admonitions, instructions, and lessons which the righteous and the people of understanding benefit from, and which gives strength and raises the morale, and is a provision which helps them on the path of Allaah ﷻ, as Allaah ﷻ said:

﴿لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ لِأُولِي الْأَلْبَابِ﴾

{There was certainly in their stories a lesson for those of understanding.} [Surah Yusuf (12): 111]

And the most beloved of the Seerah to the heart and the greatest of them is the Seerah of the Messenger of Allaah ﷺ, for he is the most honored of the creations of Allaah ﷻ and most beloved to Him, and he is the leader of all the children of Aadam. ﷺ عليه.

This is the reason that attracted the attention of many scholars to write on the Seerah of the Prophet ﷺ. But their books were filled and mixed with authentic and unauthentic narrations, and no one gained sufficient means to carefully separate them. That is till Allaah ﷻ destined the noble Shaikh and the Imaam of Hadeeth of our age, Shaikh Muhammad Naaser-uddeen al-Albaanee رحمه الله, who undertook the task of separating the authentic Seerah from the inauthentic.

What led the Shaikh to undertake this task was that he had traveled from Beirut (Lebanon) to Sharjah (UAE) where he came across a book on Seerah, entitled: “خاتم النبیین” by Muhammad Abu Zahrah and he saw the calamities it was filled with. So he engaged himself in the service of (compiling the authentic) Seerah of the Prophet ﷺ, and Allaah ﷻ expanded his breast to work on the book “السيرة النبوية” of al-Haafidh Ibn Katheer رحمه الله and to separate the authentic from the unauthentic; and he named his work: “صحيح السيرة النبوية”, “Saheeh Seeratin-Nabawiyyah: What is authentic from the Biography of the Messenger of Allaah ﷺ, mentioning the chronological account of events, and his military expeditions”, and he made many important corrections on the work of

Imaam Ibn Katheer. But it was the Decree of Allaah that Shaikh al-Albaanee رحمه الله passed away before he could complete this work, and he could only reach to the chapter of “al-Israa’ wal-Me`raaj”. May Allaah have mercy on Shaikh al-Albaanee for his efforts and elevate his status and raise him in the company of those on whom Allaah has bestowed His grace, of the Prophets, the Siddeeqeen, the martyrs, and the righteous.

What will proceed is the translation from the work of Shaikh al-Albaanee in presenting to the dear readers the authentic Seerah of the Messenger of Allaah صلى الله عليه وسلم.

The Methodology of this book:

This book does not deal with narrating a story-based description of the events which the other books of Seerah (biographies) and Qasas (stories) do, i.e. by making additions to make the story more interesting and for entertainment. Rather, this book is a narration-based description of the events; relying on narrations which are found in the books of Ahaadeeth.

It may not interest those who are used to storybooks, but for a student of knowledge, this is an opportunity to learn and differentiate between the authentic and unauthentic narrations in the books of Seerah.

The methodology which the Shaikh al-Albaanee رحمه الله applied in his book:

1. The Shaikh omitted the different routes and supporting chains which are used for strengthening a narration, and he tried to choose only that narration which would give a complete description of the event, if it is authentic.
2. The Shaikh omitted the mentioning the complete chain - except when there was a benefit or need. Otherwise, he only mentioned the name of the Companion from whom it was narrated.
3. The Shaikh omitted narrations which had no chain or which was Mursal (having a broken chain) or Mu`dhal (either having some defect in its chain or in its text).
4. Sometimes the Shaikh summarized the statements of Imaam Ibn Katheer to make it compatible and to restrict it in accordance with the authentic narrations which the Shaikh had chosen to include in his book.

5. Sometimes he would replace the way Ibn Katheer reported a narration, and instead took it directly from the source which Ibn Katheer relied on. Because sometimes Ibn Katheer would mention a narration with its implied meaning or something near to it in meaning, instead of narrating the actual wordings.

6. Sometimes the Shaikh would append narrations at the end of the topic if something was missed by Imaam Ibn Katheer.

Translated by:

Fahad Ibn Nawwaab Barmem غفر الله له ولوالديه ولجميع المسلمين

Chapter 1: Mentioning the noble ancestry of the Prophet ﷺ

Allaah تعالى said:

﴿اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ﴾

{Allaah knows best with whom to place His Message} [Surah al-An`aam (6): 124]

And when Heraclius, the king of the Roman, asked Abu Sufyaan about the attributes of the Prophet ﷺ, he said: “What is his family status amongst you?” He (Abu Sufyaan) replied: “He belongs to a good (noble) family amongst us.” He said: “In fact, all the Messengers come from noble families amongst their respective peoples.”

He is the leader of the children of Aadam and their pride, in this world and the Hereafter.

His names and titles: Abu al-Qaasim, Abu Ibraaheem, Muhammad, Ahmad, al-Maahee (Obliterator) through whom Allaah obliterates Kufr (disbelief), al-`Aaqib (the last to come) after whom there will be no Prophet, al-Haashir (the gatherer) at whose feet (i.e. behind whom) mankind will be gathered, al-Muqaffee (the last in succession), the Prophet of Mercy, the Prophet of repentance, the Prophet of al-Malhamah (fierce battle), the seal (last) of the Prophets, and `Abdullaah (servant of Allaah).¹

Al-Baihaquee said: Some of the scholars added saying: Allaah تعالى referred to him in the Qur’aan as: “Messenger, Prophet, unlettered, witness, bringer of good tidings, warner, the one who invites to Allaah – by His permission, illuminating lamp, kind and merciful, the one who reminds. And Allaah تعالى made him as (source of) mercy, blessings, and guidance.”

¹ Shaikh al-Albaanee said: The last two names and Ahmad, these three names are mentioned in the Qur’aan; the others are mentioned in the different Ahaadeeth. See `Aqeedah al-Tahaawiyyah (pg. 292) of Shaikh al-Albaanee’s checking; and al-Saheehah (1571, 1628); and al-Rawdhatul-Nadheer (401, 1017).

[TN: See also Saheeh al-Bukhaaree (3532, 4896) and Saheeh Muslim (2354, 2355), and Musnad Ahmad (19525, 19621, 19651, 23443, 23445)]

He is Muhammad Ibn `Abdullaah Ibn `Abdul-Muttalib Ibn Haashim Ibn `Abd Munaaf Ibn Qusayy Ibn Kilaab Ibn Murrah Ibn Ka`b Ibn Lu'ai Ibn Ghaalib Ibn Fahr Ibn Maalik Ibn Nadhr Ibn Kinaanah Ibn Khuzaimah Ibn Mudrikah Ibn Ilyas Ibn Mudhar Ibn Nizaar Ibn Ma'd Ibn `Adnaan² and who is from the sons of Ismaa'eel. There is no need to mention the different opinions (the scholars) have regarding how many fathers are there between them (i.e. `Adnaan and Ismaa'eel عليه السلام).³

There is no difference of opinion amongst the scholars about this lineage.⁴ All the `Arab tribes in al-Hijaz area trace back their ancestry to this lineage. This is why regarding the saying of Allaah تعالى:

﴿قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ﴾

{Say (O Muhammad): “No reward do I ask of you for this (message) except to be kind to me for my kinship with you.”} [Surah al-Shoora (42): 23]

Ibn `Abbaas رضي الله عنهما and others said: “There was not a single house (i.e. sub-tribe) of Quraish but the Prophet صلى الله عليه وسلم had relatives therein and so the above Aayah was revealed in this connection, and its interpretation is: “O Quraish! I do not want

² Saheeh al-Bukhaaree (5/44) without a chain

³ [TN: Imaam Ibn Katheer mentioned in his “al-Seerah al-Nabawiyah”: The scholars differed in the numbers of fathers between Ismaa'eel and `Adnaan. The highest number that was said is forty, and the minimum is four. This is why Imaam Maalik رحمه الله disliked attributing the lineage to the Prophet صلى الله عليه وسلم after `Adnaan. `Urwah Ibn al-Zubair (the son of Asmaa' Bint Abu Bakr and the nephew of `Aaishah رضي الله عنهم أجمعين) said: “We have not found anyone who is sure (with certainty) about those between `Adnaan and Ismaa'eel.”]

⁴ Shaikh al-Albaanee said: This is the reason why I have mentioned it in this “Saheeh al-Seerah”, adhering to the principles that I have clarified and mentioned earlier in the introduction. And Abu Zahrah, the author of “خاتم النبیین”, as evidence, relied on the narration of Ibn `Abbaas رضي الله عنهما that whenever Prophet صلى الله عليه وسلم spoke of his ancestry he would stop at `Adnaan and say: “Genealogists tell lies. ❖ Allaah تعالى says:

﴿وَقُرُونًا بَيْنَ ذَلِكَ كَثِيرًا﴾

{and many generations in between} [Surah al-Furqaan (25): 38]

And it was hidden from him that this is a fabricated narration. In its chain is a liar who himself confessed that he used to lie. See al-Dha'eefah (111)]

anything from (you) except that you should be kind to me for my kinship with you.” ﴿⁵

It has reported from the connected and disconnected chains that the Prophet ﷺ said: **“I was born in marriage and not out of wedlock - from the (first) children of Aadam till my parents bore me, ⁶ and nothing from the fornication of the days of ignorance ever touched me. ﴿⁷**

It is authentically reported in Saheeh al-Bukhaaree that Abu Hurairah رضي الله عنه narrated that Allaah’s Messenger ﷺ said: **“I have been sent (as a Messenger) in the best of all the generations of Aadam’s offspring since their Creation. ﴿⁸**

And in Saheeh Muslim from the Hadeeth of Waathilah Ibn al-Asqa رضي الله عنه that the Messenger of Allaah ﷺ said: **“[Indeed Allaah has chosen Ismaa’eel from the children of Ibraaheem], and He chose Banu Kinaanah from the children of Ismaa’eel, and He chose the Quraish from Banu Kinaanah, and He chose Banu Haashim from Quraish, and He chose me from Banu Haashim. ﴿⁹**

Imaam Ahmad reported from the Hadeeth of al-Muttalib Ibn Abee Wadaa’ah that al-Abbaas رضي الله عنه came to the Messenger of Allaah ﷺ, and it is as if he ﷺ heard something which the people were saying. So the Prophet ﷺ stood upon the Minbar (pulpit) and said: **“Who am I? ﴿** They said: “You are the Messenger of Allaah ﷺ.” He ﷺ said: **“I am Muhammad bin `Abdullaah bin `Abdul-Muttalib, indeed Allaah created the creation, and He put me in the best [group] of them, then He made them into two groups, so He put me in the best group of them, then He made them into tribes, so He put me in the best of them in tribe, then He made them into houses, so**

⁵ Saheeh al-Bukhaaree (3497, 4818)

⁶ Meaning: his ﷺ lineage all came down to him through lawful marriage and never through fornication.

⁷ Shaikh al-Albaanee said: I have discussed the various chain of this narration in al-Irwaa (1914) and with its various chains, the hadeeth reaches to the level of “Hasan”. And for this reason, I have mentioned it in Saheeh al-Jaami` al-Sagheer (3223, 3224, 3225)

⁸ Saheeh al-Bukhaaree (3557); see also al-Saheehah (809).

⁹ Saheeh Muslim (2276) and the first part is not from Saheeh Muslim; it from Sunan al-Tirmidhee (3605). See al-Saheehah (302)

He put me in the best of them in tribe and lineage. ﴿¹⁰ صلوات الله وسلامه عليه دائما أبدا إلى يوم الدين

In the Saheeh (of Imaam Muslim), it is reported that the Messenger of Allaah ﷺ said: ﴿I am the leader of the children of Aadam on the Day of Resurrection, [and it is no boast]. ﴿¹¹

¹⁰ Musnad Ahmad (1788) and Sunan al-Tirmidhee (3532, 3608)

[TN: Shaikh al-Albaanee had first authenticated this Hadeeth in Saheeh al-Jaami` (1472), but later he retracted and graded it as “Dha`eef” in al-Dha`eefah (3073)]

¹¹ Saheeh Muslim (2278)

[TN: The wording in the bracket are from Sunan al-Tirmidhee (3148, 3615) and Sunan Ibn Maajah (4308) and graded as “Saheeh” by Shaikh al-Albaanee]

Chapter 2: The Birth of the Messenger of Allaah ﷺ

The Messenger of Allaah ﷺ was born on Monday, as was reported by Imaam Muslim in his Saheeh.

Abu Qataadah رضي الله عنه reported: The Messenger of Allaah ﷺ was asked about fasting on Mondays. He ﷺ said: **“That is the day on which I was born and on which I was commissioned with Prophethood or the day on which I received Revelation.”** 12 13

He ﷺ was born in the year of the elephant. This was reported by Al-Baihaquee (in Dalaail al-Nubuwwah) on the authority of Ibn `Abbaas رضي الله عنهما and there is a consensus about it as mentioned by Khaleefah Ibn Khayyaat. 14

¹² Saheeh Muslim (1162)

[TN: This is the Hadeeth which many wrongly interpret to support Mawlid al-Nabawee (celebrating the Prophet’s birthday). The points that should be considered: 1) Imaam Muslim mentioned this Hadeeth under: “The Book of FASTING”. If it was a day of Eid or celebration, why did he not mention it under: “The Book of Eid” or under: “The Book of Aqeeqah”? 2) The Hadeeth encourages FASTING and not FEASTING or CELEBRATING. 3) Monday does not come once a year; rather, Monday comes every WEEK; four times a Month on an average and fifty-two times a Gregorian YEAR and even less in a Hijri YEAR. 4) The Hadeeth clearly mentions the Merit of the DAY, i.e. “Monday” and not of a particular DATE. If it was so, then why did not the companions take a note of that DATE? That way there would not have been a doubt about the EXACT DATE of the Prophet’s birth. [Most of the reports which mention 12th Rabee` al-Awwal as the most likely DATE of the Prophet’s birth, also mention that 12th Rabee` al-Awwal is the DATE of the Prophet’s DEATH. – So are they going to celebrate his birthday or mourn his death?] 5) The Companions knew the DATES of the two Eids. But why did they fail to take a note of the DATE when the Prophet ﷺ was born? Did they not understand Islaam better than us? 6) The MOST important point: If the birthday of the Prophet ﷺ was to be taken as a day of Eid or special occasion, then fasting in it would not have been allowed, like how it is not allowed to fast on the days of the two Eids. Even on Fridays, it is not allowed to fast on its own (unless a person fasts a day prior to it or after it). And this Hadeeth CLEARLY mentions about FASTING and not FEASTING.]

¹³ Shaikh al-Albaanee said: As for the exact date of birth of the Prophet ﷺ, then there are conflicting reports regarding the date and the month which Ibn Katheer had mentioned in his book, and all are Mu`allaq – i.e. without a chain of narration. Some said that he ﷺ was born on the 8th of Rabee` al-Awwal. This was reported by Imaam Maalik with an authentic chain, on the authority of Jubair Ibn Mut`im who was a Taabi`ee, and this is why many historians accepted it to be true it and relied on it. But al-Haafidh al-Kabeer, Muhammad Ibn Moosaa al-Khawarizmee said that this chain of narration is Maqtoo` (broken), and the majority of the scholars are of the opinion that he ﷺ was born on the 12th of Rabee` al-Awwal. And Allaah knows best.

¹⁴ Shaikh al-Albaanee said: al-Haakim also reported it in al-Mustadrak (4180) on the authority of Ibn `Abbaas رضي الله عنهما and he said: “It is authentic as per the condition of the Shaikhain”, and it is as he said. This is further supported by another narration, on the authority of Qais Ibn Makhramah رضي الله عنه who said: **“I and the Messenger of Allaah ﷺ were born in the Year of the Elephant.”** [Sunan al-Tirmidhee (3619) and Musdatrak al-Haakim (4183, 5919)]

The Prophet's father, `Abdullaah, passed away while he ﷺ was still in his mother's womb, as what has been widely accepted.

In a Hadeeth, he ﷺ said: **“(I am) ...the dream which my mother saw when she became pregnant with me, like as if a light was issued out of her and illuminated the palaces of Syria.”** ¹⁵

and said: “This is authentic as per the condition of Imaam Muslim”, but this only reaches to the level of “Hasan”. See al-Saheehah (3152).

¹⁵ Reported by Ibn Is-haaq in “al-Seerah” (1/175) and from him al-Haakim in al-Mustadrak (4174) and said it is authentic and al-Dhahabee agreed with him. I (al-Albaanee) say: “It is as they have said.” See al-Saheehah (1545, 1546, 1925)

[TN: The complete Hadeeth is as follows:

Khaalid ibn Ma`daan narrated that the Companions of the Messenger of Allaah ﷺ said: “O Messenger of Allaah, tell us about yourself.” He ﷺ said: **“I am the answer to the prayer of my father, Ibraaheem (عليه السلام), and the glad tidings of `Eesa (عليه السلام), and when my mother became pregnant with me, she saw something as if a light came out of her and illuminated the palaces of Busraa in the land of Syria.”** [al-Haakim in al-Mustadrak (4174) and said it is authentic and al-Dhahabee agreed with him. I (al-Albaanee) say: “It is as they have said.”]

And from the narration of al-`Irbaadh Ibn Saariyah رضي الله عنه, that the mother of the Messenger of Allaah ﷺ saw, when she gave birth to him, a light which illuminated the palaces of Syria. [Musnad Ahmad (17151) and al-Mustadrak of al-Haakim (3566) and said it is authentic and al-Dhahabee agreed with him.]

Chapter 3: Some of the Signs which took place at the Birth of the Messenger of Allaah ﷺ

Muhammad Ibn Is-haaq reported (in al-Seerah) on the authority of Hassaan Ibn Thaabit رضي الله عنه that he said: “By Allaah! I was a lad of seven or eight years, I had not reached maturity but I understood all that I had heard, and I heard a Jew shouting at the top of his voice in Attmah (a place) in Yathrib (another name for al-Madeenah), saying: “O group of Jews!”, till they gathered around him and said: “Woe to you! What is the matter?” He said: “Tonight the star of Ahmad has risen, indicating his birth.” 16

Abu Nu`aim and Muhammad Ibn Hibbaan reported on the authority of Usaamah Ibn Zaid that Zaid Ibn `Amr Ibn Nufail said: “A rabbi from the rabbis of Syria informed me: “A prophet has emerged or will soon emerge in your land (country), as the star (indicating) his emergence has appeared. So return to your land and believe in him and follow him.” 17 18

¹⁶ Shaikh al-Albaanee said: The chain of this narration is “Hasan” (good).

¹⁷ Shaikh al-Albaanee said: The chain of this narration is also “Hasan” (good).

[TN: The complete Hadeeth is mentioned in chapter 8]

¹⁸ [TN: The scholars from the people of the Book were aware of the emergence of the Prophet ﷺ, and they had recognized him like how one recognizes his own children, but they disbelieved out of stubbornness. Allaah تعالى said:

﴿الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ ۚ وَإِنَّ فَرِيقًا مِّنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ﴾

{Those to whom We gave the Scripture (Jews and Christians) recognize him (Muhammad ﷺ) as they recognize their sons. But verily, a party of them conceals the truth while they know it - [i.e. the qualities of Muhammad ﷺ which are written in the Tauraat (Torah) and the Injeel (Gospel)].} [Surah al-Baqarah (2): 146]

﴿الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ ۚ الَّذِينَ خَسِرُوا أَنفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ﴾

{Those to whom We have given the Scripture (Jews and Christians) recognize him (i.e. Muhammad ﷺ as a Messenger of Allaah), as they recognize their own sons. Those who destroy themselves will not believe.} [Surah al-An`aam (6): 20]

Narrated Anas رضي الله عنه: A young Jewish boy used to serve the Prophet ﷺ and he became sick. So the Prophet ﷺ went to visit him. He ﷺ sat near his head and asked him to embrace Islaam. The boy looked at his father, who was sitting there; the latter told him to: ‘obey Abu al-Qaasim’. So the boy embraced Islaam. The Prophet ﷺ came out saying: “Praises be to Allaah Who saved the boy through me from the Hell-fire.” [Saheeh al-Bukhaaree (1356) and Sunan Abu Dawood (3095) and the wording are his]]

Chapter 4: Regarding the jolting of the palaces and the cracking of the galleries and the fire burning out and the other Signs

Shaikh al-Albaanee said: There is nothing authentic regarding this.¹⁹

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¹⁹ [TN: It was but controversially reported that significant precursors accompanied the Prophet's ﷺ birth: fourteen galleries of Kisra's palace cracked and rolled down; the Magians' sacred fire, which was burning for a thousand years, extinguished; and some churches on Lake Sawa sank down and collapsed. Regarding all these, there is nothing reported from authentic sources.]

Chapter 5: Mentioning of the Babyhood and Wet-Nurses of the Messenger of Allaah ﷺ

Thuwaibah (the freed slave of Abu Lahab): the first woman who suckled the Prophet ﷺ after his mother.²⁰

Narrated Umm Habeebah Bint Abu Sufyaan رضي الله عنهما said: O Allaah's Messenger ﷺ! Marry my sister, (`Azzah) Bint Abu Sufyaan. The Prophet ﷺ said: **“Do you like that?”** I replied: Yes, for even now I am not your only wife and I like that my sister should share the good with me. The Prophet ﷺ said: **“But that is not lawful for me** (to have two sisters together in marriage).” I said: We have heard that you want to marry Durrah Bint Abu Salamah. He ﷺ said: **“(You mean) the daughter of Umm Salamah?”** I said: Yes. He ﷺ said: **“Even if she were not my step-daughter, she would be unlawful for me to marry as she is my foster niece. I and Abu Salamah were suckled by Thuwaibah. So you should not present to me your daughters or your sisters (in marriage).”** Narrated `Urwah: Thuwaibah was the freed slave girl of Abu Lahab whom he had manumitted, and then she suckled the Prophet ﷺ.²¹

²⁰ After the Prophet's mother, Thuwaibah, the concubine of Abu Lahab, was the first woman who suckled the Prophet ﷺ with her son, Masrooh. She had from before suckled Hamzah Ibn `Abdul-Muttalib رضي الله عنه, the uncle of the Prophet ﷺ and later on, she suckled Abu Salamah bin `Abd al-Asad al-Makhzomee رضي الله عنه.

Ibn Hajar رحمه الله said: “Thuwaibah the freed slave woman of Abu Lahab” – she was mentioned by Ibn Mandah in (his book) “al-Sahaabah”. He said: There was a difference of opinion as to whether she became Muslim. Abu Nu`aim said: We do not know of anyone who stated that she became Muslim except him (i.e. Ibn Mandah). What it says in the books of Seerah is that the Prophet ﷺ used to honor her and she used to visit him after he ﷺ married Khadeejah, and he ﷺ used to send gifts to her from Madeenah. And after the conquest of Khaybar she died, as did her son Masrooh.

His saying: “Abu Lahab manumitted her and she breastfed the Prophet ﷺ” – the apparent meaning is that he manumitted her before she breastfed the Prophet ﷺ, but what appears in the books of Seerah is the opposite, which is that Abu Lahab only manumitted her before the Hijrah (Prophet's migration to Madeenah), which was a long time after she had breastfed him. As-Suhayli also narrated that her manumission came before she breastfed the Prophet ﷺ. [Fath al-Baaree (9/145)]

²¹ Saheeh al-Bukhaaree (5101, 5106, 5107, 5372) and the wording are his and Saheeh Muslim (1449)

Shaikh al-Albaanee said: (The narration in Saheeh al-Bukhaaree) has the additional wording: (`Urwah said): When Abu Lahab died, one of his relatives saw him in a dream in a very bad state and asked him: “What have you encountered?” Abu Lahab said: “I have not found any rest since I left you, except that because of my manumitting Thuwaibah, I have been given water to drink in this [the space between his thumb and other fingers].”

Haleemah al-Sa`diyyah:

Ibn Is-haaq reported that a Companion of the Prophet ﷺ said: O Messenger of Allaah ﷺ! Tell us about yourself. He ﷺ said: “Yes, I am the answer to the prayer of my father, Ibraaheem (عليه السلام), and the glad tidings of `Eesa (عليه السلام), and when my mother became pregnant with me, she saw something as if a light came out of her and illuminated the palaces in the land of Syria. I was breastfed in the tribe of Banee Sa`d Ibn Bakr. While I was (playing) with my (foster) brother behind our house where we used to pasture our sheep and goats, two men approached me. They were wearing white clothes and were carrying a basin of gold filled with ice. They took hold of me and cut open (my chest up to) my abdomen and took out the heart. Then they cut opened my heart and extracted a black blood-clot out of it and cast it away. Then they washed my heart and my chest with that ice till it was cleansed. Then one of them said to his companion: “Weigh him against ten people from his Ummah.” They weighed me

This is how Imaam Ibn Katheer reported with the additional wording of al-Bukhaaree, except that the mentioning of the thumb and fingers are not from the Saheeh, but this is found in the narration of al-Ismaa`eeli, as mentioned by Ibn Hajar.

But I (al-Albaanee) have removed this addition as it does not fulfill our condition. Firstly: It is a Mursal narration. Secondly: Even if we find the chain to be uninterrupted, the person who saw the dream is still Majhool (unknown), and there is no proof for his statement. Thirdly: It is a dream, and it has no value (i.e. it is not considered as evidence), especially when it is about this Kaafir, Abu Lahab, about whom Allaah said:

﴿تَبَّتْ يَدَا أَبِي هَبٍ وَتَبَّ﴾

{Perish the two hands of Abu Lahab, and perish he!} [Surah al-Masad (111): 1]

And this is why Ibn Hajar said: This narration indicates that a Kaafir may benefit from his good deeds in the Hereafter, but this opposes the apparent meaning of the Qur’aan, as Allaah تعالى said:

﴿وَقَدْ مَنَّا عَلَىٰ مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ نَبْءًا مَّنْثُورًا﴾

{And We shall turn to whatever deeds they (disbelievers, polytheists, sinners, etc.) did, and We shall make such deeds as scattered floating particles of dust.} [Surah al-Furqaan (25): 23]

I (Ibn Hajar) respond by saying, firstly: this is Mursal narration of `Urwah and he did not mention the name of the person who informed him of this. Even if we were to accept that the chain is uninterrupted; what is being narrated is only a dream and it cannot be used as evidence (against the established Text). Moreover, the one who had the dream, it is not clear if he had accepted Islaam at that time, and so he counted as evidence. Secondly: even if we assume that it is acceptable, it can be based on what the Prophet ﷺ said specifically about Abu Taalib that the punishment was lessened for him and that he was removed from the depths of Hell to its shallow parts. [Fath al-Baaree (9/145)]

against them, but I outweighed them. Then he said: “Weigh him against a hundred people from his Ummah.” They weighed me against them, but I outweighed them also. Then he said: “Weigh him against a thousand people from his Ummah.” They weighed me against them, but I outweighed them also. Then one of them said: “Leave him alone, for if we were to weigh him against his Ummah, he will outweigh them all.”

”

(Ibn Katheer said): The chain of this narration is “Jayyid - Qawiy”.²²

Imaam Ahmad reported (in his Musnad) and Abu Nu`aim in “al-Dalaail”, on the authority of `Utbah Ibn `Abd that a person asked the Prophet ﷺ, saying: Tell us about your early life, O Messenger of Allaah! He ﷺ said: **I was breastfed in the tribe of Banee Sa`d Ibn Bakr. I and a son of hers went out with the sheep and goats and we did not take any provision with us. So I said to him: O my brother! Go to our mother and bring back some provision for us. So my (foster) brother went away while I stayed with the sheep. Then two white birds came as if they were like eagles (or vultures). One of them said to the other: “Is he the one?” The other said: “Yes!” Then they approached me hurriedly and took hold of me and made me lie down on my back and cut open (my chest up to) my abdomen. Then they took out my heart and cut it open and took out from it two black blood-clots. Then one of them said to his companion: “Bring me the water and ice”; and they washed my chest with it. Then one of them said: “Bring me the water with hailstones”; and they washed my heart with it. Then one of them said: “Bring me a knife.” Then he made a small hole in my heart. Then one of them said to his companion: “Stitch it”, so he stitched my heart and put the seal on it with the seal of Prophethood. Then one of them said to the other: “But him on one side of the scale and put a thousand people from his Ummah on the (other-side) of the scale. And I watched (the scale with) the thousand people going up and I feared that some of them may tumble over me. Then one of them said: “Even if his whole Ummah were to be weighed against him, he would (still) outweigh them. Then they departed and they left me. So I got scared and dispersed quickly and went to my (foster) mother (Haleemah) and informed her about the incident and what happened with me. She feared that some evil had touched to me and said: “I seek Allaah’s refuge for you.” So she called for her camel and made me sit on it while she sat behind me and we rode till we reached my mother (Aaminah). She said: “I have fulfilled my trust and my responsibility”. She then informed her about the incident which happened with me,**

²² I (al-Albaanee) say: It is like he said, and the first part of the Hadeeth is reported by al-Haakim with a “Saheeh” chain. [See footnote no. 15]

but she was not surprised. She said: “I saw a light coming out of me which illuminated the palaces in the land of Syria.”²³

In Saheeh Muslim it is reported on the authority of Anas Ibn Maalik رضي الله عنه: **“Jibreel came to the Messenger of Allaah ﷺ while he was playing with his playmates. He took hold of him and laid him on the ground and then he opened his chest and took out his heart from it and then extracted a blood-clot out of it and said: “That was the Shaitaan’s share of you.” Then he washed it with the water of Zamzam in a golden basin and then he put it back together and returned it to its place. The boys went running to his mother – meaning his wet-nurse (Haleemah) – and said: “Verily Muhammad has been murdered.” They all rushed toward him (and found him all right) but his color was changed. ” Anas رضي الله عنه said: “I myself saw the marks of stitching on his chest. ”²⁴**

²³ Musnad Ahmad (17648), Dalaail al-Nubuwwah of al-Baihaqee (2/7)

I (al-Albaanee) say: The narrators are of Saheeh except for Baqiyyah Ibn al-Waleed, who is a Mudallis (i.e. one who gives the wrong impression that he had heard it from the narrator) and he narrated using the phrase “an” (عن). But in the narration reported by al-Haakim (4230), he clearly mentioned that he has heard it from the narrator. Al-Haakim said: “It is “Saheeh” as per the condition of Imaam Muslim”, and al-Dhahabee agreed with him. Rather, it is only “Saheeh” (but not as per the condition of Imaam Muslim), as one of its narrators is Baheer Ibn Sa’d and Imaam Muslim did not report from him. See al-Saheehah (373).

²⁴ Saheeh Muslim (162)

I (al-Albaanee) say: This authentic Hadeeth along with the support of other authentic Ahaadeeth, like the ones which were mentioned earlier and those other than them, which I had pointed out in (Takhreej Fiqh al-Seerah) with my checking pg. 64, yet Shaikh Abu Zahrah, the author of “حاتم النبیین”, doubted the authenticity of this incident. Even though he quoted the above Hadeeth of Saheeh Muslim, he says: “We say that the narrations regarding the incident of “cutting open of the chest” are not free from some form of defect or the other (either in its chain of narration or in its text). If we assume that the narrations are authentic, then we do not say: ‘They are not acceptable!’ Rather, we would only accept them if it was proved that they are authentic. But the defect (in its chain or text) makes us neither to reject them nor to accept them.” – end of quote of Abu Zahrah.

I (al-Albaanee) say: These types of contradictory philosophy made this Shaikh reject these authentic Ahaadeeth, and he is playing with words to deceive (and mislead) the people with what the whisperer (the devil) is whispering (in his heart).

The people with the least amount of knowledge and intellect know that if it is proved that there is a defect (in a narration), like the way (Abu Zahrah) is claiming, then by necessity (the narration) becomes not acceptable, because a Hadeeth which has (an apparent) defect (in its chain or text) is not accepted by the scholars. And if the matter is like how he says it is, then it becomes necessary to reject it. So how can he say: “The defect stops us from neither rejecting it nor accepting it”?! Do you not see that if you were to offer some money to a person and he refuses from taking it; it doesn’t matter what you say about him, either: “he did not accept it” or “he rejected it”, because in the end the meaning is the same and it is not hidden from anyone. So how can it be hidden from him (Abu Zahrah)?

And in the Saheehain, from the (long) Hadeeth of Anas Ibn Maalik رضي الله عنه regarding the incident of al-Israa' (the Prophet's night journey from Masjid al-Haraam to Masjid al-Aqsa) – which will be mentioned later on – there is another incident of cut opening of the chest on that night, and that it was washed with Zamzam water. There is no contradiction in these two narrations, as the incident of cutting open of the chest happened twice: once during the childhood of the Prophet صلى الله عليه وسلم, and the other during the night of al-Israa', in preparation for his صلى الله عليه وسلم ascension to be in the company of the most exalted group (i.e. the angels) and to meet his Lord عز وجل and be in His سبحانه وتعالى presence.

The purpose (here is to mention) the blessings of the Prophet صلى الله عليه وسلم which were bestowed upon Haleemah al-Sa'diyyah and her family while he was still an infant. Moreover, he صلى الله عليه وسلم returned (to the people of) Hawaazin their families who were taken as the captives of war (by the Muslims) after the battle which took place (between them and the Muslims). This incident happened a month after the conquest of Makkah. They had appealed to the Prophet صلى الله عليه وسلم through their relationship with him through breastfeeding. So he صلى الله عليه وسلم freed the captives with affection and kindness towards them. This will be discussed in detail later on, In shaa Allaah.²⁵

Muhammad Ibn Is-haaq said regarding the incident of Hawaazin, on the authority of `Amr Ibn Shu'aib, on the authority of his father, that his grandfather said: "We were with the Messenger of Allaah صلى الله عليه وسلم in Hunain, after we had taken their wealth and (their families) as captives, the people of Hawaazin send their delegates and they had (now) accepted Islaam (and became Muslims).

They said: O Messenger of Allaah صلى الله عليه وسلم! We are (from your) family and relatives, and we have been inflicted by a calamity which is not hidden from you. So favor us, may Allaah favor you. Their spokesperson, Zuhair Ibn Sard, stood up and said: O Messenger of Allaah صلى الله عليه وسلم! Among the captives under the thatched are those who are your maternal

The reality is that the Ahaadeeth regarding the "cutting open of the chest" are authentic, and there is no doubt about them, (and no one doubts them) except for those who have weak Imaan (Faith) or who have no Imaan (in the first place). As for the defect he is claiming, there is no truth to it except for mere claims, and just for distracting (or entertaining) the readers.

²⁵ The Shaikh رحمه الله passed away before he could complete his task of checking the book - قدر الله وما شاء فعل. One can refer to the original book of Imaam Ibn Katheer "السيرة النبوية" or other books on the Prophet's biography to read more about this incident.

aunts and septs through breastfeeding - those who took care of you. Had we breastfed Ibn Abee Shamrah or Nou`maan Ibn al-Mundhir ²⁶ and were we to be afflicted with the same calamity through them as we are suffering through you, we would have expected much from them, (and from you, we expect even more) as you are the best of those who take care. He then recited a few lines of poetry..." ²⁷

This narration was also reported (from a different chain) on the authority of Abee Sard, Zuhair Ibn Jarwal, and he was the chief of his people, who said: "On the Day of Hunain, when the Messenger of Allaah ﷺ held us captives as prisoners of war, while he was segregating between the men and the women, I sat in front of him and made him hear the poetry and reminded him of his nurturing and upbringing in the (land of Hawaazin) during his days of babyhood [and then he recited the poetry]

The Messenger of Allaah ﷺ said: **“As for what belongs to me and to the children of Abdul Muttalib, you may consider them, from now on, as yours. And I will ask my folks-men to give back theirs.”** Upon hearing that the Ansaar said: "What belongs to us is, from now on, offered to the Messenger of Allaah ﷺ." ²⁸

And it will be mentioned later on how he ﷺ released for them their kith and kin, and they were six thousand in number, consisting of children and women, and he provided for them numerous cattle and men.

This is all due to his ﷺ instant blessings in this world, so what about his blessings on those who follow him (upon righteousness), in the home of the Hereafter?!

²⁶ [TN: Al-Haarith Ibn Abee Shamrah was the king of Syria and al-Nou`man Ibn al-Mundhir was the king of `Iraaq. [Seerah Ibn Hishaam (2/489)]]

²⁷ Seerah of Ibn Hishaam (4/131), but he did not mention the verses from the poem. The chain of this narration is "Hasan". Al-Tabaraanee has also reported this from Ibn Is-haaq, and the poetry is mentioned in there. There is a supporting chain for this narration which will be mentioned next. And both these narrations have been discussed in al-Saheehah (3252).

²⁸ Al-Tabaraanee reported this in all of his three Mu`jam (Kabeer, Awsat, and Sagheer) with a chain in which one of its narrators is Majhool, but al-Haafidh (Ibn Hajar) graded it as "Hasan". Al-Dhiyaa' al-Maqdisee reported this in his "al-Mukhtaar" and it is "Qawiy" (strong) due to the previous narration. This is why I have reported it in al-Saheehah as mentioned earlier.

Chapter 6: The death of the Prophet's ﷺ Mother

Imaam Ahmad reported on the authority of Buriadah رضى الله عنه: “We went out with the Messenger of Allaah ﷺ till we reached the place known as Waddaan. He ﷺ said: **“(Remain) in your places till I return.”** He ﷺ then went away (for a while). He ﷺ then returned with a heavy (heart) and said: **“I visited the grave of the mother of Muhammad and sought permission from my Lord to intercede (for her), but He (تعالى) did not give me permission.”**²⁹ **And I used to prohibit you from visiting the graves, but now you may visit them.”**³⁰

Al-Baihaque reported with another chain from Buraidah رضى الله عنه with the wording: [The Prophet ﷺ walked between the graves] till he reached a grave and sat next to it, and the people sat around him. He began shaking his head like he is addressing someone, and then he began to weep. `Umar رضى الله عنه approached him and said: What makes you weep, O Messenger of Allaah?! He ﷺ said: **“This is the grave of Aaminah Bint Wahab. I sought permission from my Lord to visit her grave, so He (تعالى) granted it to me. I sought permission to seek forgiveness for her, but He (تعالى) did not grant it to me. I was overtaken by affection for her and it made me cry.”** Buraidah said: I had not seen a time in which he ﷺ cried more than that hour.³¹

²⁹ I (al-Albaanee) say: In another narration from (Musnad) Ahmad (23003) and (Musannaf of) Ibn Abee Shaibah (11808) it is with the addition: **“So my eyes started to shed tears out of mercy for her because (of the punishment) of the Fire.”** See “Ahkaam al-Janaaiz” (pg. 188)

³⁰ Musnad Ahmad (23017). See the next Hadeeth as well.

[TN: In another narration, it is: “We went out with the Messenger of Allaah ﷺ during the conquest (of Makkah). He ﷺ came down (his riding animal) and we were around a thousand riders along with him. He ﷺ then prayed two Rak`ah, then he turned facing towards us and his eyes were overflowing with tears. `Umar Ibn al-Khattaab went to him and said: “May my father and mother be sacrificed for you O Messenger of Allaah! What is the matter?” He ﷺ said: **“I sought permission from my Lord to seek forgiveness for my mother, but He (تعالى) did not grant it to me; so my eyes started to shed tears out of mercy for her because (of the punishment) of the Fire...”** [Musnad Ahmad (23003 and 23038). See “al-Irwaa” (3/225) and “Ahkaam al-Janaaiz” (pg. 188)]]

³¹ Dalaail al-Nubuwwah (1/189-190)

I (al-Albaanee) say: The Hadeeth, with all its different routes, is “**Saheeh**”. There are other chains and one of them is “Saheeh” (by itself). Ibn Hibbaan, al-Haakim, al-Dhahabee all graded it as “**Saheeh**”, see “Ahkaam al-Janaaiz” (pg. 188)

It was also narrated by al-Baihaquee (in Dalaail al-Nubuwwah) with a different chain something similar to it.

Al-Baihaquee and al-Haakim also reported it from the Hadeeth of Ibn Mas'ood رضي الله عنه.

And in Saheeh Muslim from the Hadeeth of Abu Hurairah رضي الله عنه: The Messenger of Allaah صلى الله عليه وسلم visited the grave of his mother and he wept, and moved others around him to tears, and said: **“I sought permission from my Lord to beg forgiveness for her but it was not granted to me, and I sought permission to visit her grave and it was granted to me; so visit the graves, for that makes you mindful of death.”** ^{32 33}

³² Saheeh Muslim (976), also reported by Imaam Ahmad (in his Musnad) and others.

³³ **[TN:** As a precaution against shirk, the Prophet صلى الله عليه وسلم took the following steps:

i) He صلى الله عليه وسلم had prohibited us from making pictures and statues as in the Hadeeth of `Aaishah and Ibn `Umar رضي الله عنهما, and he said that those who make pictures will be punished severely in Hell-Fire and it will be said to them: **“make alive what you have created”**. [Saheehain] Even in this day we see the Christians, the Hindus, and the Buddhist making statues and paintings and worshipping them.

ii) The second step he صلى الله عليه وسلم had taken was to destroy all the pictures and statues and to level all the permanent graves, as has been reported from the Hadeeth of `Alee رضي الله عنه. [Saheeh Muslim]

iii) The third step was to prohibit from making the grave as permanent, or whitewashing it, or writing on it, or building any structure over it (like Masaajid and domes). [Saheeh Muslim]

iv) The Prophet صلى الله عليه وسلم was well aware that this Ummah (nation) will follow the footsteps of the people of the Book – who built places of worship over the graves of their Prophets [Saheehain] and made them into places of festivities [Sunan Abu Dawood]. So the fourth step was to prohibit the people from visiting the graves. Then he صلى الله عليه وسلم gave them permission only to increase their remembrance of the Hereafter. But this permission was given during the conquest of Makkah, i.e. near the end of the Prophet's mission.

In the beginning stages of Islaam, it was prohibited by the Prophet صلى الله عليه وسلم to visit the graves because the people in Jaahiliyyah (days of ignorance) were deeply rooted in Shirk, and the Jews and the Christians had the graves of the righteous converted into places of worship and worshiped them, and sought their help and called them in difficulties. When the People of the Book (the Jews and the Christians) were in such a bad state, then the state of the Mushriks could well be imagined.

The Prophet صلى الله عليه وسلم prohibited the new Muslims from visiting the graves because of all the things that were going on. The permission to visit the graves was only granted after the conquest of Makkah, which is near the end of the Prophet's mission. The permission was given when Islaam became widespread and people became firm in their Imaan (Belief) and the fear of them falling into Shirk was subdued.

Moreover, in the very same Hadeeth, we are informed of the reason for the permission to visit the graves - that it reminds one of the Hereafter. It is possible to remember the Hereafter only if the grave is simple, which reminds us that we were created of this earth to it we will be returned. But if one were to go to the graves of the so-called “Awliyaa”, which are covered in very costly Ghilaaf (cloth); well-built and decorated in marbles and stones; and

Also in Saheeh Muslim from the Hadeeth of Anas رضي الله عنه: A person said: O Messenger of Allaah! Where is my father? He صلى الله عليه وسلم said: **“(He) is in the Fire.”** When he turned away, he صلى الله عليه وسلم called him and said: **“Verily my father and your father are in the Fire.”**

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well-structured inside a dome, then it is impossible that it would remind one of the Hereafter. The example of this is the world famous structure – The Taj Mahal, which is actually a Maqbara (gravesite) of the wife of the Moghul king. People all over the world come to it to visit it, not because it reminds them of death or the Hereafter, but only to admire the beauty of its structure and as sightseeing. But from this Ummah, there are those who have opposed the teachings of the Prophet صلى الله عليه وسلم and took the graves as places of worship. So we have the Ajmerees, Tijaanees, Disookees, Jilaanees among the many grave worshipers. May Allaah save us and our children from ever falling into Shirk.]

³⁴ Saheeh Muslim (203) and there is another narration from the Hadeeth of Sa'd Ibn Abee Waqqaas رضي الله عنه, which will be mentioned later.

(Shaikh al-Albaanee said): Know that this Hadeeth, even though it is Saheeh by itself, further has a lot of supporting chains, and the scholars known for their Hadeeth criticism (i.e. those who scrutinize a chain of narration to check its authenticity) have met it with acceptance. But Shaikh Abu Zahrah had boldly refuted it upon ignorance and went into extremes. He said [in his book “خاتم النبیین”] (1/132):

It is a strange narration in its meaning like it is strange in its chain; because Allaah تعالى said:

﴿وَمَا كُنَّا مُعَذِّبِينَ حَتَّى نَبْعَثَ رَسُولًا﴾

{And We never punish until We have sent a Messenger (to give warning)} [Surah al-Israa' (17): 15]

The father of (Prophet) Muhammad صلى الله عليه وسلم and his mother (died) in al-Fatrah (the period prior to Islaam - those who received no message or messenger); so how can they be punished?... and in reality, I found it hard to imagine that Abdullaah and Aaminah will be entering the Fire!

I (al-Albaanee) say: Sub-haan Allaah! Is this the stance of the one who believes in the Messenger of Allaah firstly; and secondly in the sincere and truthful scholars (of this Ummah), those who narrated these Ahaadeeth for us, and safeguarded them for us, and segregated the authentic from the weak for us, and unanimously agreed that this Hadeeth is authentically confirmed from the Prophet صلى الله عليه وسلم?! Is not this stance of Abu Zahrah from the ways of the people of desires – like the Mu'tazilah and other than them – those who would praise and criticize according to their intellects; the ones who were heavily refuted by Ahl al-Sunnah (wal-Jamaa'ah)?

The Shaikh (Abu Zahrah) claims that he is from them (Ahl al-Sunnah), then what is the matter that he had opposed them and chose the path of the Mu'tazilah of using the intellect as a means of judging (the Text); and their method of rejecting authentic Ahaadeeth because it goes against their desires – either rejecting the Hadeeth completely, or misinterpreting (or distorting the meaning) if they are not able to reject it outright?! This is what the Shaikh (Abu Zahrah) has done, he rejected this Hadeeth assuming that it is a strange narration. And he misinterpreted the Ahaadeeth of (the Prophet's) visit (to his mother's grave) by saying:

“Perhaps the Prophet صلى الله عليه وسلم was denied permission to seek forgiveness (for his mother) because there was no need for him to do so, as no Prophet was sent to address her.”

We say: You may have known the statement from some of the Salaf: “Leave your “perhaps” (and your “ifs and buts”) near that star!” (meaning: there is no room for your personal opinions). Verily, the Ahaadeeth of (the Prophet ﷺ) visiting (the grave of his mother) are clear decisive evidence that the weeping of the Prophet ﷺ was because of his affection for her (because of the punishment) of the Fire. And this is precisely and clearly mentioned in some of the routes of the Hadeeth of Buraidah, which was already mentioned in the earlier narrations. This is why, in his Sharh of Saheeh Muslim, Imaam al-Nawawee commented on the Hadeeth of Abu Hurairah saying:

“In this Hadeeth, there is evidence for the permission to visit the Mushrikeen (polytheists) while they are alive and to visit their graves after their death. This is because, if permission is given for visiting their graves after their death, then visiting them while they are alive takes precedence (and is more deserving). Also, there is evidence in it that it is not permissible to seek forgiveness for the Kuffaar.”

And in his explanation of the Hadeeth of Anas, he (al-Nawawee) said: “In this there is evidence that whoever dies upon Kufr will be in the Fire, the relationship of the near ones will not benefit him. Also, in this Hadeeth there is evidence that whoever dies in the period of al-Fatrah (the period prior to Islaam), and he was upon what the Arabs were upon – i.e. worshiping the idols, then he will be from the denizens of the Fire. Such a person will not be treated like the one to whom the Da`wah (the message of Islaam) had not reached. The Da`wah of Ibraaheem and other Prophets عليهم السلام had reached these (Arabs).”

[TN: Shaikh Ibn Baaz رحمه الله said: “The saying of Prophet ﷺ: **“Verily my father and your father are in the Fire”, is an indication that the Da`wah (the message of Islaam) had reached him as it had reached `Amr bin Luhai. (الفوائد الجلية من دروس الشيخ ابن باز العلمية ص 14)**

I (al-Albaanee) say: In the statement of Imaam al-Nawawee there is a clear refutation of the claim made by Abu Zahrah that the people of al-Fatrah who lived before the advent of the Prophet ﷺ will not be punished! Moreover, this statement of his is just a mere claim (as he could not disprove the authenticity of these Ahaadeeth); nor does he abide by the principle – i.e. “The one to whom the Da`wah has not reached will not be punished” – either he be an individual or a nation (or tribe) to whom the Da`wah had not reached. Rather, upon him was to present the proof for his claim (as a Saheeh Hadeeth does not contradict the Qur’aan), but Abu Zahrah did not rise to the task. By now it will be clear to the dear readers how much he had to divert from the (true) knowledge in order to reject the Hadeeth of Anas, and in his misinterpreting of the Hadeeth of the Prophet ﷺ visiting (his mother’s grave) while trying to negate the evidence, and all based on pure false claims!

Furthermore, there are much more Ahaadeeth which disprove his baseless claims, and which all prove that the truth is the opposite of what he is claiming. And I feel it is necessary to mention a few of them here:

A) His ﷺ saying: **“I saw `Amr bin `Aamir Al-Khuzaa`ah dragging his intestines in the Fire, and he was the first person to establish the tradition of setting free the animals (for the sake of their deities).”** [Saheeh al-Bukhaaree (3521) and Saheeh Muslim (6839)] In another narration, it is: **“He was the first one to change the Deen of Ismaa`eel.”** [Al-Saheehah (2/243)]

B) The Prophet ﷺ was asked about `Abdullaah Ibn Jad`aan. They said: He used to uphold ties of kinship and feed the poor. Would that be of any avail to him? He ﷺ said: **“It would be of no avail to him as he did not ever say: O my Lord, pardon my sins on the Day of Resurrection.”** [Saheeh al-Muslim (214)] In Musnad Ahmad it is: “He used to honor the guests, was good towards the neighbors, manumit the slaves and uphold ties of kinship.”

C) The Prophet ﷺ passed by a date-palm tree and he heard a sound (meaning: from the grave). He ﷺ said: **“When was he buried?”** They replied: He was buried in the days of ignorance. He ﷺ said: **“If it were not the**

Al-Baihaqee also reported on the authority of `Aamer Ibn Sa`d, that his father said: A Bedouin came to the Messenger of Allaah ﷺ and said: “My father used to uphold ties of kinship, and he did such-and-such (mentioning his acts of kindness), so where is he?” The Prophet ﷺ said: **“He is in the Fire.”** The Bedouin found it difficult to bear. Then he said: “Where is your father of Messenger of Allaah?” He ﷺ said: **“Whenever you pass by the grave of an idolater, give him the tidings of Hell-fire.”**

The Bedouin later became Muslim, and he said: “The Messenger of Allaah ﷺ gave me a difficult task. I never passed the grave of an idolater but I gave him the tidings of Hell-fire.” ³⁵

reason that you would stop burying (your dead) in the graves on listening to the torment in the grave which I am listening to, I would have certainly supplicated Allaah that He should make you listen to the torment of the grave. [Musnad Ahmad (12007, 12096, 12123,) and Saheeh Muslim (2867, 2868). See al-Saheehah (158, 159)]

D) And in the Hadeeth of the eclipse, in which the Prophet ﷺ was shown the fire and he saw that the owner of the stick with crooked end was being punished because he used to steal from the Hajj pilgrims. [Saheeh Muslim (904) and also see al-Irwaa’ (656)]

And there are more Ahaadeeth related to this which al-Haithamee had reported in his “Majma` al-Zawaaid” (1/116-119), so whoever wishes to refer to them can do so. All these Ahaadeeth, without a doubt, are decisive evidence that the Mushriks (who died) in the days of ignorance will be from the denizens of the Fire. They are not from the people of al-Fatrah. So the argument of Abu Zahrah has tumbled and been refuted in detail. As for his saying regarding the Hadeeth of Anas رضي الله عنه: “...like the way it is strange in its chain.”

I (al-Albaanee) say: This is another false claim of his. The Hadeeth is Saheeh and there is no weakness in it, and it is sufficient proof that it is reported in the “Saheeh” (of Imaam Muslim). And if he were to intend that it is strange in its meaning, then this still does not harm it; because all its narrators are highly reliable. Moreover, it has supporting chains which add to its strength, like the ones which we have already mentioned. Here I would also like to add that even al-Suyootee got entangled in this and his desires got the best of him. He tried to fault the Hadeeth by saying that al-Hammaad Ibn Salamah was alone in reporting it. He went to the limit of not even mentioning this Hadeeth in his book “al-Jaami` al-Sagheer”, or in the annex that he wrote later to it. This is all the while he is considered among the scholars of Islaam and a Haafidh. I wanted to write more on this to refute him (al-Suyootee). But we already spoke much on this, and what has preceded is sufficient for us. And Allaah is the One who grants success.

³⁵ Al-Baihaqee in “al-Dalaail” (1/191-192), and also reported by al-Tabaraanee in al-Kabeer (326), as well as by al-Dhiyaa’ al-Maqdasee in “al-Mukhtaarah” (1005) and its chain is “Saheeh” See al-Saheehah (18).

[TN: It is also reported in Sunan Ibn Maajah (1573) and graded as “Saheeh” by Shaikh al-Albaanee.]

[TN: Shaikh al-Albaanee said: In this Hadeeth, there is an important benefit which many books of Fiqh had missed out on (or neglected), i.e. the prescription of giving a Kaafir the tidings of Hell-fire when passing by his grave. And it is not hidden – from this legislation – that it is to awaken a Believer and to remind him of the gravity of this crime which this Kaafir had committed. The sin which is the gravest of them all; and which makes the other worldly sins – even if they were all gathered together – insignificant in comparison to it. It is the sin of Kufr (disbelief in Allaah)

Regarding `Abdul-Muttalib and Abu Taalib:

[TN: After mentioning the weak Hadeeth, al-Haafidh Ibn Katheer says]: The purpose (here is to inform) that `Abdul-Muttalib died upon what he claimed to have followed from the religion of the days of ignorance, in opposition to what Shi'a sect claim about

and Shirk (associating partners with Allaah in acts of worships), about which Allaah تعالى clearly warned us that He تعالى severely abhors it when He تعالى excluded it from forgiveness (for the one who dies upon it), as He تعالى said:

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ﴾

{Verily, Allaah forgives not that partners should be set up with him in worship, but He forgives except that (anything else) to whom He pleases} [Surah al-Nisaa' (4): 48 & 116]

This is why the Prophet صلى الله عليه وسلم said: **“The biggest sin is that you set up a rival unto Allaah while He alone has created you.”** [Saheehain]

The ignorance about this benefit has led some of the Muslims to oppose what the Wise Legislator (Allaah) had legislated. We know for sure that many Muslims visit the lands of the Kuffaar to fulfil some of their specific needs (like for education or medical treatment) or general (like tourism etc.), and it does not suffice them till they visit the graves of some of the “great men” (in history) among the Kuffaar, and place flowers and wreaths on their graves, and humbly and sorrowfully stand in front of them - which indicates their approval of them and their lack of abhorrence for them. Whereas, the excellent examples which the Prophets عليهم السلام left behind teaches the opposite, as has been mentioned in this authentic Hadeeth, and listen to what Allaah عز وجل had said:

﴿قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَاءُ مِنْكُمْ وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمُ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّى تُؤْمِنُوا بِاللَّهِ وَحْدَهُ...﴾

{Indeed there has been an excellent example for you in Ibraaheem and those with him, when they said to their people: “Verily, we are free from you and whatever you worship besides Allaah, we have rejected you, and there has started between us and you, hostility and hatred forever, until you believe in Allaah Alone...”} till the end of the Aayah [Surah al-Mumtahanah (60):4]

This was their (the Prophets') stance with them (the Kuffaar) while they were still alive. So then how should it be after they are dead?!

Regarding the people of al-Hijr (Thamood), `Abdullaah bin `Umar رضي الله عنهما narrated that Allaah's Messenger صلى الله عليه وسلم said: **“Do not enter (the places) of these people where Allaah's punishment had fallen unless you do so weeping. If you do not weep, do not enter (the places of these people) because Allaah's curse and punishment which fell upon them may fall upon you.”** [Saheeh al-Bukhaaree (433, 3380, 3381) and Saheeh Muslim (5296, 5297)]

[end of quote from Al-Saheehah (1/57-58)]

For Shaikh Ibn Baaz's Fatwa, see also: http://ilm4all.blogspot.com/2011/11/brief-comments-of-shaikh-ibn-baaz-on_16.html]

him and his son Abu Taalib. This will be mentioned when the incident about the death of Abu Taalib will be discussed.

After mentioning some of the above Ahaadeet in “Dalaail al-Nubuwwah”, al-Baihaquee said:

“How can it not be, seeing that both his صلى الله عليه وسلم parents and his grandfather used to worship idols till they died, and they did not follow the religion of `Eesaa Ibn Maryam عليه السلام. And their Kufr does not harm his صلى الله عليه وسلم lineage, as their marriage was correct. Do you not see that when they (i.e. the husbands) accept Islaam together with their wives, they are not obliged to renew the marriage contract nor are they separated? And Allaah is the One who grants success.”

I (Ibn Katheer) say: “The news from the Prophet صلى الله عليه وسلم about his parents and his grandfather `Abdul-Muttalib, that they are from the denizens of the Fire does not oppose the Hadeeth that has been reported from various routes that the people of al-Fatrah (who did not receive the message), the children, the insane, and the mute will be tested on the Day of Judgment. Like the narrations which we have already discussed in details - about its Chain and its Text - in our Tafseer of the Aayah:

﴿وَمَا كُنَّا مُعَذِّبِينَ حَتَّى نَبْعَثَ رَسُولًا﴾

{And We never punish until We have sent a Messenger (to give warning)} [Surah al-Israa' (17): 15]

(On that Day) there would be those who would answer the call and those who would not answer the call. So these people could be among those who would not answer the call. So there is no contradiction. And all praise is for Allaah alone.

Chapter 7: The Prophet's ﷺ journey with his uncle Abu Taalib to al-Shaam and the encounter with Baheerah the monk

Al-Haafidh Abu Bakr al-Kharaa'itee reported from the route of Yunus Ibn Abee Is-haaq, from Abu Bakr Ibn Abee Moosaa that his father said:

"Abu Taalib departed to al-Shaam, and the Prophet ﷺ left with him, along with some of the elders of Quraish. When they came across the monk – i.e. Baheerah ³⁶ – they stopped there and began setting up their camp, and the monk came out to them. Before that, they used to pass by him and he wouldn't come out nor pay attention to them." He (Abu Moosaa) said: "They were setting up their camp when the monk was walking amidst them until he came and took the hand of the Messenger of Allaah ﷺ. Then he said: 'This is the master of all mankind and Jinn; this is the Messenger of the Lord of the worlds. Allaah will raise him as a mercy to the men and Jinn.' So, some of the elders of Quraish said: 'What makes you know?' He said: 'When you people came along from the road, not a rock or a tree was left, except that it prostrated, and they do not prostrate except for a Prophet. And I can recognize him by the seal of the Prophethood which is below his shoulder blade, like an apple.' Then he went back and made them some food, and when he brought it to them, he [the Prophet (ﷺ)] was tending to the camels. So he said: 'Send for him.' So he came, and there was a cloud over him that was shading him. He (the monk) said: 'Look how the cloud is shading him.' So, when he ﷺ came close to the people, he ﷺ found that they had beaten him to the tree's shade. So when he ﷺ sat down, the shade of the tree leaned towards him. He (the monk) said: 'Look at the shade of the tree leaning towards him.'" He (Abu Moosaa) said: "So while he was standing over them, telling them not to take him to Rome with him - because if the Romans were to see him, they would recognize him by his description, and they would kill him - he turned, and there were seven people who had come from Rome. So he faced them and said: 'Why have you come?' They said: 'We came because this Prophet is going to appear during this month, and there isn't a road left except that people have been sent to it, and we have been informed of him, and we have been sent

³⁶ [TN: Shaikh al-Albaanee said in "Defense of the Prophetic narrations" pg. 69 (Arabic): "The name of the monk has not been mentioned in any of the authentic narrations. The name "Baheerah" was mentioned in some of the extremely weak narrations. In one of these chains is al-Waaqidee, who is a (known) liar; and the other is which Muhammad Ibn Is-haaq, the author of "al-Seerah" reported without a chain. These are the two narrations which many of the historians relied on, who referred to the monk with the name "Baheerah". So their conclusion is not considered since the authentic narration is in opposition to it. Moreover, other historians like al-Mas'oodee are of the opinion that his name was "Jarjis".]

to this road of yours.’ So he said: ‘Is there anyone better than you behind you?’ They said: ‘We only have news of him from this road of yours.’ He said: ‘Do you think that if there is a matter which Allaah wishes to bring about, there is anyone among the people who can turn it away?’ They said: ‘No.’” He (Abu Moosaa) said: “So they gave him their pledge, and they stayed with him. And he said: ‘I ask you by Allaah, which of you is his guardian?’ They said: ‘Abu Taalib.’ So he kept adjuring him until Abu Taalib returned him (back to Makkah) and he sent Abu Bakr and Bilaal with him. And the monk gave him provisions of Ka`k (a type of bread) and olive oil.”

Reported by al-Tirmidhee, al-Haakim, al-Baihaqee, Ibn `Asaakir and others. Al-Tirmidhee said: “(This narration) is Hasan Ghareeb, we do not know it except from this route.”³⁷

I (Ibn Katheer) say: There are (things mentioned in) this (narration) which are weird and strange. This is from the Mursal narration of the Companions (i.e. a smaller Companion skipping the name of the senior Companion from whom he heard the incident). Abu Moosaa al-Ash`aree accepted Islaam in the year of the incident of al-Khaybar, i.e. the seventh year after Hijrah. So this narration is Mursal (hurried). This incident happened when the Messenger of Allaah ﷺ was, like some claimed, to be around twelve years old. Perhaps Abu Moosaa heard it from the Prophet ﷺ, or from some of the senior Companions رضي الله عنهم, or that it was common knowledge and he heard it from many routes.³⁸

[Shaikh al-Albaanee’s addition]

On the authority of `Aaishah رضي الله عنها that the Prophet ﷺ said: “**The Quraish had no courage (to harm me openly) till the death of Abu Taalib.**”

³⁷ [TN: Sunan al-Tirmidhee (3620), Mustadrak al-Haakim (4229), al-Baihaqee in al-Dalaail (2/25) and Shaikh al-Albaanee said: It is “Saheeh”, but the mentioning of Abu Bakr and Bilaal is rejected.]

³⁸ I (al-Albaanee) say: These types of “could be” have been discussed in the science of Hadeeth: The Mursal narrations of the Sahaabah are Hujjah (evidence). The defect in the narration is that there is the mention of Abu Bakr and Bilaal. Abu Bakr at that time would have been only nine or ten years old. This is based on the claim that the Prophet ﷺ at that time was twelve years old – but this is not proven authentically. Rather, the one who mentioned this age was from the narration of al-Waaqidee, as the author (Ibn Katheer) had mentioned, and al-Waaqidee is accused of lying and his narrations are abandoned. So it could be that the incident happened years after from what is claimed. I have spoken about the authenticity of this Hadeeth in details in my refutation of Dr. al-Bootee, in the book “Difaa` al-Hadeeth” (pg. 62-72). I have mentioned seven Huffaadh (scholars of Hadeeth) who have preceded me in authenticating this narration, one may refer to it.

[TN: At this age which al-Waaqidee is claiming, Bilaal was not even born [See the above book of Shaikh al-Albaanee (pg.68).]

Reported by al-Haakim in al-Mustadrak (4243) and he said: “It is Saheeh as per the conditions of al-Bukhaaree and Muslim.”

I (al-Albaanee) say: In its chain is `Uqbah al-Mujaddar, who is not from the narrators of al-Bukhaaree and Muslim, but he is truthful, and the chain of this narration is “Jayyid” (good). The author (Ibn Katheer) رحمه الله has mentioned it with different wording from the narrations of Ibn Is-haaq in the chapter: “death of Abu Taalib) along with other narrations.

[End of Shaikh al-Albaanee’s addition]

Chapter 8: The rebuilding of the Ka`bah, the Prophet's ﷺ upbringing, Allaah's protection over him (even before the Revelation) and how he was provided refuge when he was an orphan and made sufficient when he was poor

Narrated Jabir bin `Abdullaah: When the Ka`bah was built, the Prophet ﷺ and `Abbaas went to bring stones (for its construction). Al-`Abbaas said to the Prophet: "Take off your waist sheet and put it on your neck so that the stones may not hurt you." (But as soon as the Prophet ﷺ took it off) he fell unconscious on the ground with his eyes open towards the sky. When he ﷺ came to his senses, he said: **“My waist sheet! My waist sheet! 🌟”** Then he covered himself with it. ³⁹

Al-Baihaque reported that Zaid Ibn Haarithah رضي الله عنه said: There was an idol made of copper, known as "Isaaf" or "Naa'ilah". ⁴⁰ The Mushriks (polytheists) used to wipe (or rub) it (for blessings) when they used to do the Tawaaf (circumambulation around the Ka`bah). (One day) the Messenger of Allaah ﷺ was doing the Tawaaf (around the Ka`bah) and I was along with him also doing the Tawaaf. When I passed by the idol, I wiped it. The Messenger of Allaah ﷺ said: **“Don't touch it. 🌟”** Zaid said: We continued doing the Tawaaf and I said to myself: "I will touch it again and see what happens." When I wiped it (the second time), the Messenger of Allaah ﷺ said: **“Will you not stop? 🌟”** Zaid said: By the One Who has honored him and revealed to him the Book! He ﷺ never ever submitted to an idol till Allaah تعالى honored him with He had honored him and revealed to him (the Book). ⁴¹

It has been authentically reported in a Hadeeth that he would not stay in al-Muzdalifah on the night (prior to the Day) of `Arafah. Rather, (on the Day of `Arafah) he would stay with the people in `Arafah, has what Muhammad Ibn Is-haaq had reported...on the authority of Naafi` Ibn Jubair Ibn Mut`im, that his father Jubair رضي الله عنه said: I had seen the Messenger of Allaah ﷺ, and he was upon the Deen (religion) of his people

³⁹ Saheeh al-Bukhaaree (1582, 3829) and Saheeh Muslim (340-76)

⁴⁰ [TN: In the narration of al-Nasaa'ee in Sunan al-Kubraa (8132), it is mentioned that there were two idols made of copper, known as "Isaaf" and "Naa'ilah".]

⁴¹ Dalaail al-Nubuwwah (2/34); I (al-Albaanee) say: The chain of this narration is "Hasan". It was also reported by al-Tabaraanee in al-Kabeer (4663).

[TN: The complete Hadeeth is mentioned at the end of this chapter]

(Ibraaheem and Ismaa'eel عليهم السلام).⁴² He used to stay on his camel in `Arafah along with the people till he would march out with them (to Muzdalifah after the sunset). This was the guidance and help from Allaah عز وجل to him.⁴³

Al-Baihaqee said: The phrase, “the religion of his people” means: “Whatever was remaining from the legacy of Ibraaheem and Ismaa'eel عليهم السلام; and he صلى الله عليه وسلم never ever committed Shirk (associating partners with Allaah in worship). May the peace and blessings of Allaah be continuously upon him! ☞

I (Ibn Katheer) say: And from this statement of his (i.e. of Jubair) it is understood that he صلى الله عليه وسلم used to stay in `Arafah even before he received the Revelation. This is indeed guidance and success from Allaah to him.

Imaam Ahmad and al-Tabaraanee reported from the route of Muhammad Ibn Is-haaq and the wording (of Jubair) are: I had seen the Messenger of Allaah صلى الله عليه وسلم – and this was before the Revelation was sent to him – that he would stay on his camel along with the people in `Arafah (till they would march), and he would march with them. And this was the guidance and help from Allaah.⁴⁴

And it has a supporting chain from the Hadeeth of Rabee`ah Ibn `Abbaad, reported by al-Tabaraanee (4592).

From another route, Imaam Ahmad reported that Jubair Ibn Mut`im رضي الله عنه said: My camel was lost and I went in search of it on the day of `Arafah, and I saw the Prophet

⁴² (Shaikh al-Albaanee said): This is how it is mentioned here with the wording: “The Deen of his people”, but in “al-Seerah” of Ibn Hishaam the wording are: “before the Revelation was sent to him”, and this is in accordance to the narration reported by Imaam Ahmad in his Musnad which will be mentioned next.

⁴³ Al-Tabaraanee in “al-Kabeer” (1577)

⁴⁴ Musnad Ahmad (16757), and al-Haakim in al-Mustadrak (1772) and said it is “Saheeh” as per the condition of Imaam Muslim.

(Shaikh al-Albaanee said): Al-Haakim reported a more detailed narration that Jubair Ibn Mut`im رضي الله عنه said: The Quraish used to depart from al-Muzdalifah. They used to say: “We are al-Hums and we will not leave the sanctuary. They had abandoned the staying in `Arafah (on the day of `Arafah).” He (Jubair) said: I saw the Prophet صلى الله عليه وسلم in the Jaahiliyyah (the period prior to Islaam) and he was staying with the people in `Arafah on his camel. Then he went with his people to al-Muzdalifah and stayed there. He then departed from there when they departed. [Mustadrak al-Haakim (1704)] and he said it is “Saheeh” as per the conditions of Imaam Muslim and al-Dhahabee agreed with him, and it has supporting chain in al-Majma` (3/251).

ﷺ staying (along with his people) in `Arafah. I said to myself: By Allaah, he is from the Hums. ⁴⁵ What has brought him here? ⁴⁶

[Shaikh al-Albaanee's addition]

Narrated `Abdullaah Ibn `Umar رضي الله عنهما: The Prophet ﷺ met Zaid bin `Amr Ibn Nufail in the bottom of (the valley of) Baldah ⁴⁷ before any Divine Inspiration came to the Prophet ﷺ. A meal was presented to the Prophet ﷺ but he refused to eat from it and said: **“I do not eat of what you slaughter on your stone altars (Ansabs) nor do I eat except that on which Allaah's Name has been mentioned at the time of slaughtering.”** ⁴⁸

Reported by Imaam Ahmad (5369, 5631, 6110) and its chain is authentic according to the conditions of al-Bukhaaree and Muslim. See also, “al-Seerah” by al-Dhahabee. It also has a supporting chain from the Hadeeth of Sa`eed Ibn Zaid which is more complete than this, which was reported by al-Tabaraanee in “al-Kabeer” (350), and from him al-Dhahabee in “al-Seerah”; and also from the narration of Zaid Ibn Haarithah by al-Tabaraanee in al-Kabeer (4663, 4664), and al-Haakim in his Mustadrak (3/216-217). See also Majma` al-Zawaaid (9/418). ⁴⁹

⁴⁵ [TN: “Hums” (singular: Ahmas) means: “strictly religious”. Quraish were so called because of the traditions of the Jaahiliyyah that they were upon, as they used to say: “We are the people of Allaah, we shall not go out of the sanctuary.” So they would not go to `Arafah because it was outside the boundaries of Makkah.

More on al-Hums will be mentioned in chapter 12.]

⁴⁶ Musnad Ahmad (16737), Saheeh al-Bukhaaree (1664) and Saheeh Muslim (1220-153)

⁴⁷ [TN: Baldah is a valley near Makkah, to the West of it on the way to Jeddah. See al-Fath (1/89)]

⁴⁸ Saheeh al-Bukhaaree (5499)

[TN: Narrated `Abdullaah Ibn `Umar رضي الله عنهما: The Prophet ﷺ met Zaid bin `Amr Ibn Nufail in the bottom of (the valley of) Baldah before any Divine Inspiration came to the Prophet ﷺ. A meal was presented to the Prophet ﷺ but he refused to eat from it. (Then it was presented to Zaid) who said: “I do not eat anything which you slaughter in the name of your stone idols. I eat none but those things on which Allaah's Name has been mentioned at the time of slaughter.” Zaid bin `Amr used to criticize the way Quraish used to slaughter their animals, and used to say: “Allaah has created the sheep and He has sent the water for it from the sky, and He has grown the grass for it from the earth, yet you slaughter it in other than the Name of Allaah.” He used to say so, for he rejected that practice and considered it as something abominable. [Saheeh al-Bukhaaree (3826)]]

⁴⁹ Zaid Ibn Haarithah رضي الله عنه narrated: The Messenger of Allaah ﷺ went and I were riding behind him in the direction of one of the idols. We had slaughtered for him a lamb and had placed it in an oven (for cooking). When

it was cooked, we took it out and wrapped it (for the trip). Then the Messenger of Allaah ﷺ rode on his camel and I was sitting behind him. When we were on one of the high points of Makkah, he ﷺ met Zaid Ibn `Amr Ibn Nufail. Then one of them greeted the other with the greetings of al-Jaahiliyyah. The Prophet ﷺ said to him: **“Why is it I see that your people are in enmity with you and hate you?”** He (Zaid Ibn `Amr) said: By Allaah! This is from them without any hostility from my side towards them, except that I saw that they are upon misguidance. So I went searching for the (true) religion, till I met with one of the rabbis of Khaibar (in another narration: Yathrib). I saw that they were worshiping Allaah as well as associating partners with Him in worship. I said: By Allaah! This is not the religion I am looking for. I went till I met one of the rabbis of al-Shaam (in another narration: Ailah). I saw that they were worshiping Allaah as well as associating partners with Him in worship. I said: By Allaah! This is not the religion I am looking for. Then one of the rabbis of al-Shaam said to me: You are seeking for a religion about which we do not know anyone who worships Allaah (alone) except for an old man on an island. I went till I reached him. I informed him about the purpose of my journey towards him. He said to me: “All those whom you have met (or seen) are upon misguidance, and you are asking about the religion, the religion which Allaah (had legislated) and the religion which the Angels (follow), whereas a prophet has emerged or will soon emerge in your land, and he will be calling towards it. So return to your land and believe in him, and follow him, and believe in what he is sent with.” So I returned, but nothing has happened since then. The Messenger of Allaah ﷺ made the camel he was riding to kneel down. Then the meal was spread out [and was presented to the Prophet ﷺ but he refused to eat from it.] Then it was presented to Zaid, who said: What is this? I (Zaid Ibn Haarithah) said: This was lamb which was slaughtered near such-and-such an idol. Zaid Ibn `Amr said: “I do not eat that which is slaughtered for anyone other than Allaah.” Then we departed.

(Zaid Ibn Haarithah) said: There was an idol made of copper, known as “Isaaf” or “Naa’ilah”. The Mushriks (polytheists) used to wipe (or rub) it (for blessings) when they used to do the Tawaaf (circumambulation around the Ka’bah). (One day) the Messenger of Allaah ﷺ was doing the Tawaaf (around the Ka’bah) and I was along with him also doing the Tawaaf. When I passed by the idol, I wiped it. The Messenger of Allaah ﷺ said: **“Don’t touch it.”** Zaid said: We continued doing the Tawaaf and I said to myself: “I will touch it again and see what happens.” When I wiped it (the second time), the Messenger of Allaah ﷺ said: **“Will you not stop?”** Zaid said: By the One Who has honored him and revealed to him the Book! He ﷺ never ever submitted to an idol till Allaah تعالى honored him with He had honored him and revealed to him (the Book).

(Zaid Ibn Haarithah) added: Zaid Ibn `Amr Ibn Nufail died before the Revelation was sent to the Messenger of Allaah ﷺ. The Messenger of Allaah ﷺ said: **“He will be raised on the Day of Judgment as a nation by himself.”**

[al-Tabaraanee in Mu`jam al-Kabeer (4663), al-Haakim in al-Mustadrak (4956) and said: “it is “Saheeh” as per the condition of Imaam Muslim”, and al-Nasaa’ee in Sunan al-Kabeer (8132), and graded as “Hasan” by Shaikh al-Albaanee.

Narrated Ibn `Umar رضي الله عنهما: Zaid bin `Amr bin Nufail went to Sham, inquiring about a true religion to follow. He met a Jewish religious scholar and asked him about their religion. He (Zaid) said: “I intend to embrace your religion, so tell me something about it.” The Jew said: “You will not embrace our religion unless you receive your share of Allaah’s Anger.” Zaid said: “I do not run except from Allaah’s Anger, and I will never bear a bit of it if I have the power to avoid it. Can you tell me of some other religion?” He said: “I do not know any other religion except the Haneef.” Zaid inquired: “What is Haneef?” He said: “Haneef is the religion of (the prophet) Ibraaheem who was neither a Jew nor a Christian, and he used to worship none but Allaah (Alone).” Then Zaid went and met a Christian religious scholar and told him the same as before. The Christian said: “You will not embrace our religion unless you get a share of Allaah’s Curse.” Zaid replied: “I do not run except from Allaah’s Curse, and I will never bear any of Allaah’s Curse and His Anger if I have the power to avoid them. Will you tell me of some other religion?” He replied: “I do not know any other religion except Haneef.” Zaid inquired: “What is Haneef?” He replied: “Haneef is the religion of (the prophet) Ibraaheem who was neither a Jew nor a Christian and he used to worship none but

[End of Shaikh al-Albaanee's addition]

Allaah (Alone).” When Zaid heard their Statement about (the religion of) Ibraaheem عليه السلام, he left that place, and when he came out, he raised both his hands and said: “O Allaah! I make You my Witness that I am on the religion of Ibraaheem.” [Saheeh al-Bukhaaree (3827)]

Narrated Asmaa’ bint Abi Bakr رضي الله عنهما: I saw Zaid Ibn `Amr Ibn Nufail standing with his back against the Ka`bah and saying: “O people of Quraish! By Allaah, none amongst you is on the religion of Ibraaheem except me.” He used to preserve the lives of little girls. If somebody wanted to kill his daughter he would say to him: “Do not kill her for I will feed her on your behalf.” So he would take her, and when she grew up nicely, he would say to her father: “Now if you want her, I will give her to you, and if you wish, I will feed her on your behalf.” [Saheeh al-Bukhaaree (3828)]

Chapter 9: Hilf al-Fudhool (the treaty to support the oppressed)⁵⁰

Al-Haafidh al-Baihaqee reported that Jubair Ibn Mut'im reported from his father that `Abdul-Rahmaan Ibn `Awf رضي الله عنه said: The Messenger of Allaah صلى الله عليه وسلم said: **“I was present at Hilf al-Mutayyabeen (the alliance of the perfumed ones) with my paternal uncles [when I was a boy].⁵¹ I would not wish to break it, even for red camels.”⁵²**

Then al-Baihaqee reported that Abu Hurairah رضي الله عنه said: The Messenger of Allaah صلى الله عليه وسلم said: **“I was not present at any treaty of Quraish except for the treaty of al-Mutayyabeen, and I would never like to violate this treaty in exchange for the red camels.”** It was said: The “Mutayyaboos” were: Haashim, Umayyah, Zahrah and Makhzoom.⁵³

Al-Baihaqee said: This is how (the names) were included in the narration, but I do not know who said it.

⁵⁰ [TN: “Hilf al-Fudhool” (sing. Fadhl, meaning: the alliance of the Virtuous). The story that led to this treaty says that a man from the tribe of al-Zubaid came as a merchant to Makkah where he sold some commodities to al-`Aas Ibn Waail. After securing the commodity, the latter tried to evade paying for the goods. So the man sought help from the different tribes of Quraish but they paid no heed to his earnest pleas. He then resorted to a mountain top and began, at the top of his voice, to recite verses of complaint giving an account of the injustices he sustained. Al-Zubair Ibn `Abdul-Muttalib heard of him and made inquiries into the matter. Consequently, the parties to the aforesaid treaty convened their meeting and managed to force al-Zubaid's money out of al-`Aas bin Waail. [Ibn Katheer in “al-Bidaayah” (2/291)]]

⁵¹ This addition is from Musnad Ahmad (1676) and the chain of this narration is “Saheeh”. Also reported by Al-Haakim in “al-Mustadrak” (2870) and he said it is “Saheeh” and al-Dhahabee agreed with him. See “Saheeh al-Jaami` (3717) of Shaikh al-Albaanee.

⁵² Al-Baihaqee in “al-Dalaail” (2/38); Shaikh al-Albaanee said: The chain of this narration is “Hasan” and it is further supported by the next narration. There is another chain in support of this narration as reported by al-Bukhaaree in “al-Adab al-Mufrad” (567) from the Hadeeth of `Abdul-Rahmaan Ibn `Awf رضي الله عنه, and the chain of this narration is “Saheeh”. See also “al-Saheehah” (1900).

⁵³ Al-Baihaqee in “al-Dalaail” (2/38) and also reported by Ibn Hibbaan in his “Saheeh” (4374). See the previous citation.

[TN: These names were mentioned by Ibn Hibbaan from the Hadeeth of Abu Hurairah, but its authenticity is doubtful, as mentioned by al-Baihaqee, and Shaikh al-Albaanee also did not authenticate them.]

It is claimed by some of the historians that he صلى الله عليه وسلم was, in fact, referring to “Hilf al-Fudhool” (sing. Fadhl, meaning: the alliance of the Virtuous) because he صلى الله عليه وسلم was not there (i.e. not even born) at the time of “Hilf al-Mutayyabeen”.

I (Ibn Katheer) say: There is no doubt about this because they formed the alliance (of al-Mutayyabeen) after the death of Qusayy (who was the ruler of Makkah), and when they (the people) fell into quarrel thereafter. Qusayy had entrusted his son `Abd al-Daar with the responsibilities of supplying water to the pilgrims and feeding them, and appointing the standard-bearer of the Quraish, and holding councils in the house (which was known as Daar al-Nadwa), but Banoo `Abd Manaaf opposed this; (Banoo `Abd al-Daar and Banoo `Abd Manaaf subsequently quarreled over the honor of fulfilling these responsibilities). Each side received support from the other tribes of Quraish who agreed to form a coalition in support of their particular group.

Then Banoo `Abd Manaaf brought a bowl in which there was perfume, so their supporters dipped their hands in it and took the oath of allegiance. When they dispersed, they rubbed their hands on the corners of the House (the Ka`bah). And hence, they were known as “Mutayyabeen” (the perfumed ones), and this happened a long time ago. This has already been mentioned earlier (in the book). ⁵⁴

Therefore, the alliance (of al-Mutayyabeen) mentioned in the narrations refer to “Hilf al-Fudhool” (the alliance of the Virtuous) which took place in the house of `Abdullaah Ibn Jud`aan ⁵⁵, and was reported by al-Humaidee and Ibn Is-haaq. ⁵⁶

⁵⁴ [TN: See the original “Seerah al-Nabawiyyah” (1/101) by Ibn Katheer]

⁵⁵ [TN: He is `Abdullaah Ibn Jud`aan about whom `Aaishah رضي الله عنها reported: I said: Messenger of Allaah صلى الله عليه وسلم ! Ibn Jud`aan established ties of relationship, fed the poor. Would that be of any avail to him? He صلى الله عليه وسلم said: “It would be of no avail to him as he did not ever say: ‘O my Lord, pardon my sins on the Day of Resurrection’.” [Saheeh Muslim (214-365)]]

⁵⁶ “al-Seerah” of Ibn Is-haaq (1/141-142)

[TN: The complete narration is: “I had witnessed the pact of justice in the house of `Abdullaah Ibn Jud`aan that was more beloved to me than a herd of red camels. Even now if I were invited to attend it in the period of Islaam, I would respond.”]

In “Fiqh al-Seerah (1/75)”, Shaikh al-Albaanee said: This is reported by Ibn Hishaam in his “al-Seerah” (1/134), and from this route al-Baihaquee reported in “al-Sunan al-Kubraa” (13080) that Muhammad Ibn Zaid Ibn al-Muhaajiri Ibn Qunfudhee al-Taimee said that Talhah Ibn `Abdullaah Ibn `Awf al-Zuhree said that the Messenger of Allaah صلى الله عليه وسلم said: [and he mentioned the above narration]. I (al-Albaanee) say: The chain of this narration (till Talhah) is “Saheeh” except that it is “Mursal” (i.e. the link between Talhah and the Prophet صلى الله عليه وسلم is missing).

“Hilf al-Fudhool” was the noblest and honored treaty among the `Arabs.⁵⁷

Ibn Is-haaq reported that Muhammad Ibn Ibraaheem Ibn al-Haarith al-Taimee said that he was with al-Hussain Ibn `Alee رضي الله عنهما and Waleed Ibn `Utbaah Ibn Abee Sufyaan. During those days Waleed was the Ameer (ruler) of Madeenah, his uncle, Mu`aawiyah Ibn Abee Sufyaan رضي الله عنهما, had made him the Ameer. There was a disagreement between the two regarding some wealth from Dhul-Marwah.⁵⁸ As if Waleed wanted to take away the rights of al-Hussain forcefully. Al-Hussain رضي الله عنه said to him: I swear by Allaah that you deal with me fairly and give me my rights, or else I will take my sword and will stand in the Masjid of the Messenger of Allaah صلى الله عليه وسلم and will call for Hilf al-Fudhool.

He (Muhammad Ibn Ibraaheem) added: When al-Hussain spoke with Waleed, `Abdullaah Ibn al-Zubair – who was present with Waleed at that time – said: I swear by Allaah that if he (al-Hussain) does that, I too will take my sword and will stand in his support till you give him his rights or that we all die.

He (Muhammad) added: when this news reached al-Miswar Ibn Makhramah (Ibn Noufal al-Zuhree), he said: I too will do the same.

When `Abdul-Rahmaan Ibn `Uthmaan (Ibn `Ubaidullaah al-Taimee) heard it, he also said the same.

It is has a supporting chain which strengthens it: **“I had witnessed a pact of justice in the house of `Abdullaah Ibn Jud`aan which, if I were invited to it now in the period of Islaam, I would respond. Make such alliances in order to return rights to their people, that no oppressor should have power over the oppressed.”**

This was mentioned by Ibn Katheer in “al-Bidaayah” (2/291) that al-Humaidee reported (in his Musnad) from Sufyaan Ibn `Uyaynah from `Abdullaah from Muhammad and `Abdul-Rahmaan - the two sons of Abu Bakr – said that the Prophet صلى الله عليه وسلم said: [and he mentioned the above narration], but this narration is also “Mursal”.

Imaam Ahmad also reported this narration with a “Saheeh” chain in his Musnad (1655, 1676) [see the first Hadeeth in this chapter] from the Hadeeth of `Abdul-Rahmaan Ibn `Awf رضي الله عنه but without the addition: “if I were called to it now in the time of Islaam, I would respond”.]

⁵⁷ I (al-Albaanee) say: This is further evident from the Prophet’s صلى الله عليه وسلم statement: **“I would not wish to break it, even for red camels”**. They promised and pledged that no one from the people of Makkah or other than them who enters it will be oppressed except that they would support him; and that they will stand against the oppressor until the rights of the oppressed are returned. See “al-Seerah” of Ibn Is-haaq (1/141).

⁵⁸ [TN: A land to the north of Madeenah]

So when Waleed Ibn `Utbah came to know about their statements, he fairly returned to al-Hussain what belonged to him till he became satisfied.⁵⁹

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⁵⁹ I (al-Albaanee) say: The chain of this narration is “Jayyid”.

Chapter 10: The marriage of the Prophet ﷺ with Khadeejah Bint Khuwaylid Ibn Asad Ibn `Abdul-`Uzza Ibn Qusay

Al-Baihaqee said: “Chapter: What the Prophets ﷺ used to do before he got married to Khadeejah رضي الله عنها”

Then he narrated from his chain that Abu Hurairah رضي الله عنه said: The Messenger of Allaah ﷺ said: **“Allaah did not send any prophet but he was a shepherd.”** His companions asked him: “Did you do the same?” The Prophet ﷺ replied: **“Yes, I used to shepherd the sheep of the people of Makkah for a few Qiraats.”**

This was also reported by al-Bukhaaree (in his Saheeh).^{60 61}

[Shaikh al-Albaanee’s addition]

`Aaishah رضي الله عنها reported: Never did I feel jealous of any of the wives of Allaah’s Messenger ﷺ as I feel in case of Khadeejah, though I had never seen her, for he ﷺ praised her very often. She further added that whenever Allaah’s Messenger ﷺ slaughtered a sheep, he said: **“Send it to the female friends of Khadeejah.”** I annoyed him one day and said: “(It is) Khadija only who always prevails upon your

⁶⁰ Saheeh al-Bukhaaree (2262)

[TN: In another Hadeeth Jaabir Ibn `Abdullaah رضي الله عنه narrated: We were with Allaah’s Messenger ﷺ picking the fruits of the `Arak trees, and Allaah’s Messenger ﷺ said: **“Pick the black fruit, for it is the best.”** The companions asked: “Were you a shepherd?” He ﷺ replied: **“There was no prophet except that he was a shepherd.”** [Saheeh al-Bukhaaree (3406, 5453) and Saheeh Muslim (2050-163)]

All the Prophets عليهم السلام were shepherds, and the wisdom behind it is that by looking after the sheep one is trained to be kind and forbearing. The sheep are weak and they do not withstand harshness like the camels, so one has to be gentle with them. Sheep need to be taken care of by taking them to the pasture and protecting them from the wolf etc. So by taking care of the sheep one is taught how to take care of the people and how to nurture them. The Prophet ﷺ used to tend the sheep of people of Makkah for a few Qiraat, and Moosaa عليه السلام tended the sheep as Mahr (bridal money) for the daughter of the companion of al-Madyan. [See Sharh Riyaadh al-Saaliheen (3/512-513) of Shaikh Ibn al-`Uthaymeen]

⁶¹ (Shaikh al-Albaanee said): See also: “Fiqh al-Seerah” (1/70), and “Ghaayatul-Maraam (161).

mind.” Thereupon Allaah’s Messenger ﷺ said: **“(Allaah has) nurtured love for her in my heart.”** 62

[End of Shaikh al-Albaanee’s addition]

⁶² Saheeh Muslim (2435-75)

[TN: This narration is also mentioned in the Saheehain with slight variations:

`Aaishah رضي الله عنها said: “I never felt so jealous of any woman as I felt of Khadeejah, she died before he ﷺ married me, for I often heard him mentioning and praising her; and Allaah ordered him (the Prophet ﷺ) to give Khadeejah the glad tidings that she would have a palace in Paradise (for her). And whenever he ﷺ slaughtered a sheep, he would send her female friends a good share of it.”

In another narration, she said: “When I sometimes said to him: ‘(You treat Khadeejah in such a way) as if there is no woman on earth except her.’ He ﷺ used to say: **“Khadeejah was such-and-such, and from her I had children.”** [Saheeh al-Bukhaaree (3816, 3817, 3818, 5229, 6004, 7484) and Saheeh Muslim (2435-74, 76)]

Narrated Abu Hurairah رضي الله عنه: The Prophet ﷺ said: **“Jibreel said: “Here is Khadeejah coming to you with a dish of food or a tumbler containing something to drink. Convey to her a greeting from her Lord (Allaah) and give her the glad tidings that she will have a palace in Paradise built of Qasab wherein there will be neither any noise nor any fatigue (trouble).”** [Saheeh al-Bukhaaree (3820, 7497) and Saheeh Muslim (2432-71)]

Chapter 11: The Quraish rebuilding the Ka`bah five years before the Prophethood

﴿إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ * فِيهِ آيَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ ۖ وَمَن دَخَلَهُ كَانَ آمِنًا ۚ وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا﴾

{Verily, the first House (of worship) appointed for mankind was that at Bakkah (Makkah), full of blessing, and guidance for Al-`Aalameen (the mankind and jinn). In it are manifest signs (for example), the Maqaam (place) of Ibraaheem; whosoever enters it, he attains security. And Hajj (pilgrimage to Makkah) to the House (Ka`bah) is a duty that mankind owes to Allaah, those who can afford the expenses (for one's conveyance, provision, and residence)...} [Surah aal-`Imraan (3): 96-97]

It has been reported in the Saheehain from the Hadeeth of Abu Dharr رضي الله عنه I said: "O Allaah's Messenger صلى الله عليه وسلم! Which Masjid was first built on the surface of the earth?" He صلى الله عليه وسلم said: "Al-Masjid al-Haraam (in Makkah)." I said: "Which was built next?" He صلى الله عليه وسلم replied: "Al-Masjid al-Aqsaa (in Jerusalem)." I said: "What was the period of construction between the two?" He صلى الله عليه وسلم said: "Forty years." He صلى الله عليه وسلم added: "Wherever (you may be, and) the prayer time becomes due, perform the prayer there, for the best thing is to do so (i.e. to offer the prayers in time)." ⁶³

And we (Ibn Katheer) have already mentioned this, ⁶⁴ and that Masjid al-Aqsaa was built by Israaeel, i.e. Yaqoob عليه السلام.

In the Saheehain, it is reported that the Prophet said: "Allaah has made this town (Makkah) a sanctuary since the day He created the Heavens and the Earth. So, it is a sanctuary by Allaah's Decree till the Day of Resurrection." ⁶⁵

⁶³ Saheeh al-Bukhaaree (3366, 3425) and Saheeh Muslim (520-1 & 2)

[TN: In another narration he صلى الله عليه وسلم said: "Wherever the time for the prayer comes upon you, perform the prayer, for all the earth is a place of worshipping for you."]

⁶⁴ Referring to the first volume of "al-Bidaayah wal-Nihaayah" (1/162). And see Shaikh al-Albaanee's checking of "Fiqh al-Seerah" (1/82).

⁶⁵ Saheeh al-Bukhaaree (1834, 3189) and Saheeh Muslim (1353-445), part of the Hadeeth of Ibn `Abbaas رضي الله عنهما.

In Saheeh al-Bukhaaree, from the Hadeeth of Ibn `Abbaas رضي الله عنهما that the Prophet صلى الله عليه وسلم said: **“The first lady to use a girdle was the mother of Ismaa`eel.⁶⁶ She used a girdle so that she might hide her tracks from Saarah. Ibraaheem brought her and her son Ismaa`eel while she was suckling him, to a place near the Ka`bah under a tree on the spot of Zamzam, at the highest place in the Masjid. During those days there was nobody in Makkah, nor was there any water. So, he made them sit over there and placed near them a leather bag containing some dates, and a small water-skin containing some water, and set out homeward. Ismaa`eel’s mother followed him saying: “O Ibraaheem! Where are you going, leaving us in this valley where there is no person whose company we may enjoy nor is there anything (to enjoy)?” She repeated that to him many times, but he did not look back at her. Then she asked him: “Has Allaah ordered you to do so?” He said: “Yes.” She said: “Then He تعالى will not neglect us”, and returned while Ibraaheem proceeded onwards, and on reaching the Thaniyah where they could not see him, he faced the Ka`bah, and raising both hands, invoked Allaah saying the following prayers:**

﴿رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا الصَّلَاةَ فَاجْعَلْ أَفْئِدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَارْزُقْهُمْ مِنَ الثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ﴾

{O our Lord! I have made some of my offspring dwell in a valley without cultivation, by Your Sacred House (Ka`bah at Makkah) in order, O our Lord, that they may offer prayer perfectly. So fill some hearts among men with love towards them, and (O Allaah) provide them with fruits, so that they may give thanks.} [Surah Ibraaheem (14): 37]⁶⁷

⁶⁶ Her name was Hajar.

⁶⁷ **[TN:** Ibraaheem عليه السلام began his supplication, saying:

﴿وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ﴾

{And (remember) when Ibraaheem said: “O my Lord! Make this city (Makkah) one of peace and security, and keep me and my sons away from worshipping idols.”} [Surah Ibraaheem (14): 35]

In his explanation of `Aqeedah al-Tahaawiyah Shaikh al-Fawzaan, May Allaah increase his status, commented: This is one of the best sayings of the author (i.e. al-Tahaawee), Allaah have Mercy on him. For when he mentioned this great and sensitive issues (regarding Islaam, Imaan, and Kufr), he asked Allaah for steadfastness (upon His religion). That Allaah does not misguide him along with those whom He has misguided. This (supplication) is from his (Imaam al-Tahaawee’s) understanding (of the religion) and his wisdom. A person should not be deceived by the knowledge he possesses by saying: “I know Tawheed, and I know (the correct) `Aqeedah, therefore I am not in danger (of committing Shirk).” This is nothing but arrogance; rather a person should fear that he might get

Ismaa`eel's mother went on suckling Ismaa`eel and drinking from the water (she had). When the water in the water-skin had all been used up, she became thirsty and her child also became thirsty. She started looking at him (i.e. Ismaa`eel) tossing in agony; She left him, for she could not endure looking at him, and found that the mountain of Safaa was the nearest mountain to her on that land. She stood on it and started looking at the valley keenly so that she might see somebody, but she could not see anybody. Then she descended from Safaa and when she reached the valley, she tucked up her robe and ran in the valley like a person in distress and trouble, till she crossed the valley and reached the Marwah mountain where she stood and started looking, expecting to see somebody, but she could not see anybody. She repeated that (running between Safaa and Marwah) seven times. ” The Prophet ﷺ said: “This is the source of the tradition of the walking of people between them (i.e. Safaa and Marwah). When she reached the Marwah (for the last time) she heard a voice and she asked herself to be quiet and listened attentively. She heard the voice again and said: “O (whoever you may be)! You have made me hear your voice; have you got

misguided or that he might have a bad/evil ending. He should fear that he might be led astray by the people of misguidance. How many good people have deviated, especially when the Fitan (trials) had increased? A man would be a Muslim in the morning and an unbeliever in the evening or he would be a Muslim in the evening and an unbeliever in the morning and would sell his faith for worldly goods as has been mentioned in the Hadeeth (reported by Muslim in his Saheeh).

So, when the Fitan (trials) appears, a person should ask Allaah for steadfastness (in religion). He should not say: “I am not in danger (of committing major sins). I know (my religion) and I pray.” Yes! You might be knowledgeable and you might be praying, and all Praise is for Allaah alone; in spite of that, you are still in danger and you should fear (that you may commit some major sins). Are you better or Prophet Ibraaheem عليه السلام? For he said:

﴿وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ﴾

{{(O Allaah!) ...and keep me and my sons away from worshiping idols}}

Ibraaheem عليه السلام feared for himself from worshiping the idols, even though he was the one who broke the idols and shattered them with his own hands, because of which he suffered the punishment and humiliation at the hands of his people, all this for the sake of Allaah, yet he is supplicating:

﴿وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ﴾

{{(O Allaah!) ...and keep me and my sons away from worshiping idols}}

He did not say: “I am now saved”. Rather, he requested Allaah to protect him and his sons from worshiping idols. A man should fear his Lord at all times. How many guided people have gone astray? And how many people have deviated from the Straight Path? How many Believers have become Kaafir and apostates? And how many deviants have been guided by Allaah? And how many Kuffaar have become Muslims? Verily, the matter is in the Hands of Allaah, He guides whom He Wills. [Sharh `Aqeedah al-Tahaawiyyah (pg. 161)]

something to help me?” And behold! She saw an Angel at the place of Zamzam, digging the earth with his heel (or his wing), till water flowed from that place. She started to make something like a basin around it, using her hand in this way, and started filling her water-skin with water with her hands, and the water was flowing out after she had scooped some of it. 🌟 The Prophet ﷺ added: “May Allaah bestow Mercy on Ismaa’eel’s mother! Had she let the Zamzam (flow without trying to control it) (or had she not scooped from that water) (to fill her water-skin), Zamzam would have been a stream flowing on the surface of the earth. 🌟 The Prophet ﷺ further added: “Then she drank (water) and suckled her child. The Angel said to her: “Don’t be afraid of being neglected, for this is the House of Allaah which will be built by this boy and his father, and Allaah never neglects His people.” The House (i.e. Ka’bah) at that time was on a high place resembling a hillock, and when torrents came, they flowed to its right and left. She lived in that way till some people from the tribe of Jurhum or a family from Jurhum passed by her and her child, as they (i.e. the Jurhum people) were coming through the way of Kadaa’. They landed in the lower part of Mecca where they saw a bird that had the habit of flying around water and not leaving it. They said: “This bird must be flying around water, though we know that there is no water in this valley.” They sent one or two messengers who discovered the source of water and returned to inform them of the water. So, they all came (towards the water). 🌟 The Prophet ﷺ added: “Ismaa’eel’s mother was sitting near the water. They asked her: “Do you allow us to stay with you?” She replied: “Yes, but you will have no right to possess the water.” They agreed to that. 🌟 The Prophet ﷺ further said: “Ismaa’eel’s mother was pleased with the whole situation as she used to love to enjoy the company of the people. So, they settled there, and later on they sent for their families who came and settled with them so that some families became permanent residents there. The child (i.e. Ismaa’eel) grew up and learned Arabic from them and (his virtues) caused them to love and admire him as he grew up, and when he reached the age of puberty they made him marry a woman from amongst them. After Ismaa’eel’s mother had died Ibraaheem came after Ismaa’eel’s marriage in order to see his family that he had left before, but he did not find Ismaa’eel there. When he asked Ismaa’eel’s wife about him, she replied: “He has gone in search of our livelihood.” Then he asked her about their way of living and their condition, and she replied: “We are living in misery; we are living in hardship and destitution”, complaining to him. He said: “When your husband returns, convey my salutation to him and tell him to change the threshold of the gate (of his house).” When Ismaa’eel came, he seemed to have felt something unusual, so he asked his wife: “Has anyone visited you?” She replied: “Yes, an old man of so-and-so description came and asked me about you and I informed him, and he asked about our state of living, and I told him that we were living in a hardship and poverty.” On that Ismaa’eel said: “Did he advise you anything?” She replied: “Yes, he told me to convey his salutation to you

and to tell you to change the threshold of your gate.” Ismaa’eel said: “It was my father, and he has ordered me to divorce you. Go back to your family.” So, Ismaa’eel divorced her and married another woman from amongst them (i.e. Jurhum). Then Ibraaheem stayed away from them for a period as long as Allaah wished and called on them again but did not find Ismaa’eel. So he came to Ismaa’eel’s wife and asked her about Ismaa’eel. She said: “He has gone in search of our livelihood.” Ibraaheem asked her: “How are you getting on?” asking her about their sustenance and living. She replied: “We are prosperous and well-off (i.e. we have everything in abundance)”, then she thanked Allaah. Ibraaheem said: “What kind of food do you eat?” She said: “Meat.” He said: “What do you drink?” She said: “Water.” He said: “O Allaah! Bless their meat and water.” The Prophet ﷺ added: “At that time they did not have grain, and if they had grain, he would have also invoked Allaah to bless it.” The Prophet ﷺ added: “If somebody has only these two things as his sustenance, his health and disposition will be badly affected, unless he lives in Makkah.” The Prophet ﷺ added: “Then Ibraaheem said to Ismaa’eel’s wife: “When your husband comes, give my regards to him and tell him that he should keep firm the threshold of his gate.” When Ismaa’eel came back, he asked his wife: “Did anyone call on you?” She replied: “Yes, a good-looking old man came to me”, so she praised him and added: “He asked about you, and I informed him, and he asked about our livelihood and I told him that we were in a good condition.” Ismaa’eel asked her: “Did he give you any piece of advice?” She said: “Yes, he told me to give his regards to you and ordered that you should keep firm the threshold of your gate.” On that Ismaa’eel said: “It was my father, and you are the threshold (of the gate). He has ordered me to keep you with me.” Then Ibraaheem stayed away from them for a period as long as Allaah wished, and called on them afterwards. He saw Ismaa’eel under a tree near Zamzam, sharpening his arrows. When he saw Ibraaheem, he rose up to welcome him (and they greeted each other as a father does with his son or a son does with his father). Ibraaheem said: “O Ismaa’eel! Allaah has given me an order.” Ismaa’eel said: “Do what your Lord has ordered you to do.” Ibraaheem asked: “Will you help me?” Ismaa’eel said: “I will help you.” Ibraaheem said: “Allaah has ordered me to build a house here”, pointing to a hillock higher than the land surrounding it.” The Prophet ﷺ added: “Then they raised the foundations of the House (i.e. the Ka’bah). Ismaa’eel brought the stones and Ibraaheem was building, and when the walls became high, Ismaa’eel brought this stone and put it for Ibraaheem who stood over it⁶⁸ and carried on building, while Ismaa’eel was handing him the stones, and both of them were saying:

⁶⁸ [TN: The stone on which Ibraaheem عليه السلام stood is known as “Maqaam Ibraaheem” (the station of Ibraaheem).

﴿رَبَّنَا تَقَبَّلْ مِنَّا ۖ إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ﴾

{O our Lord! Accept (this service) from us, Verily, You are the All-Hearing, the All-Knowing.} [Surah al-Baqarah (2): 127]

The Prophet ﷺ added: **“Then both of them went on building and going round the Ka`bah saying: {O our Lord! Accept (this service) from us, Verily, You are the All-Hearing, the All-Knowing.}”** ⁶⁹

Ibn Jareer narrated that regarding the statement of Allaah: **{And (O people), take you the Maqaam of Ibraaheem as a place of prayer (for some of your prayers, e.g. two Rak`ah after the Tawaaf of the Ka`bah at Makkah)}** [Surah al-Baqarah (2):125]. Qataadah رحمه الله said: “This means that the people were commanded to pray at that place; they were not commanded to touch it. But this Ummah went beyond what was prescribed for it, to an extent that no previous nation did. We have heard from those who saw the marks of his heels and toes on it, but this Ummah kept touching them until they disappeared.” [Tafseer Ibn Katheer (1/417)]

⁶⁹ Saheeh al-Bukhaaree (3364)

Shaikh al-Albaanee said: Know O dear readers! The author (Ibn Katheer) did not mention this Hadeeth here. He only made a reference to it saying that he had already mentioned it in the story of Ibraaheem عليه السلام in the “al-Bidaayah wal-Nihaayah” (1/154-155). But I (al-Albaanee) saw it appropriate to mention it here for the benefits it contains.

And the Prophet’s ﷺ statement: **“The House (i.e. Ka`bah) at that time was on a high place...”**, means that it was already built before Ibraaheem عليه السلام and al-Haafidh (Ibn Hajar) mentioned a few statements (of the Salaf in “al-Fath”) which supports this, and the author (Ibn Katheer) also referred to them here, as well as in “al-Bidaayah wal-Nihaayah”, and said: “It is from Israa’iliyyaat (narrations originating from Jewish and Christian traditions)”, and further added: “and they are not authentic. The apparent meaning of the Qur’aan is that it was Ibraaheem عليه السلام who was the first one to build it and the first one to lay its foundation; and before that, it was only a raised piece (of land), venerated throughout the ages.”

I (al-Albaanee) say: As for its construction, then it is confirmed (that it was built by Ibraaheem and Ismaa’eel عليهم السلام), but that does not negate that it could have been built upon the foundation which was there from before. Rather, it has been clearly mentioned in one of the narrations reported by Imaam Ahmad: **“The foundations on which Ibraaheem raised (the House) were there from before.”**

[TN: This last narration which Shaikh al-Albaanee is referring to, that the foundation was from before and that it was reported by Imaam Ahmad, is in fact not found in his Musnad. Rather, it is found in the Tafseer of al-Tabaree (3/58) as a statement of Ibn `Abbaas رضي الله عنهما. This is a Mawqoof narration (i.e. which stops at a Companion without reaching the Prophet ﷺ).

Moreover, what is authentically reported in the Musnad and the Saheehain that the Prophet ﷺ said to `Aaishah رضي الله عنها: **“Don’t you see that when your people built the Ka’bah, they reduced (its area with the result that it no longer remains) on the foundations laid by Ibraaheem?”** [Saheeh al-Bukhaaree (1583, 1584, 1585, 1586, 3368, 4484, 7243) and Saheeh Muslim (1333-399, 400, 401, 402, 403, 404, 405)]

Abu Dawood al-Tayaalisee reported that `Alee رضي الله عنه said: “After (the tribe of) Jurhum, when the Ka`bah got damaged (by the floods), the Quraish took the task to rebuild the Ka`bah. When the time came to place al-Hajar (al-Aswad) [the Black Stone]

Furthermore, in al-Dha`eefah (6411), Shaikh al-Albaanee said the opposite of what he mentioned here. After mentioning the Hadeeth in which it is said that when Aadam عليه السلام was expelled from the Jannah, he faced the Ka`bah and supplicated (indicating that the Ka`bah was already there before Aadam عليه السلام); Shaikh al-Albaanee graded this narration as “**Munkar**” (Rejected). The Shaikh further commented, saying: “There is no doubt that this Hadeeth is “**Mu`dhal**” (perplexing), and it also opposes the Qur’aanic evidence:

﴿وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ﴾

{And (remember) when Ibraaheem and (his son) Ismaa`eel were raising the foundations of the House...} [Surah al-Baqarah (2): 127]

As for what has been mentioned in some of the Aathaar (narrations of the Companions and their followers): “The foundation was already there before them (Ibraaheem and Ismaa`eel عليهم السلام), [then it was later destroyed by floods], so they rebuilt the House on top of this foundation”, there is no Textual evidence to support this claim, because these are only statements (which either stop at a Companion or a Taabi`ee) and there is nothing reported from the Prophet صلى الله عليه وسلم except for this rejected narration, which is reported in “Taareekh Ibn `Asaakir” and “Tafseer al-Tabaree” and other books, and (its weakness) is evident to those who have studied its chain (of narration), as well as due to its opposition to the Aayah, which is mentioned above.

Then I (al-Albaanee) saw that al-Haafidh Ibn Katheer also mentioned the same in his book, “al-Bidaayah” (1/163). He (Ibn Katheer) said: “There is no authentic report from the Prophet صلى الله عليه وسلم substantiating that the house was already built before the Khaleel (Ibraaheem). As for those who clung to the statement of Allaah:

﴿مَكَانَ الْبَيْتِ﴾

{the site of the (Sacred) House} [Surah al-Hajj (22): 26]

Then there is nothing (in this Aayah) which clearly or supposedly (supports this claim). This is because the Text means: ‘the designated place’, i.e. ‘Allaah showed Ibraaheem the site of the Ka`bah as specified and predestined by the Knowledge of Allaah and His Decree, and the place which all the Prophets – from Aadam to Ibraaheem – venerated.’

And we (Ibn Katheer) already mentioned that the narrations that: Aadam عليه السلام had constructed a dome over it; and that the Angels informed him: ‘We have made Tawaaf (circumambulation) of this House before you’; and that the ship (of Nooh عليه السلام) circumambulated it for forty days. However, narrations of this nature are all Israa’iliyyaat (narrations originating from the Children of Israaeel). It is stated that such narrations are neither trusted nor belied, so that they cannot stand as evidence. However, if such narrations are contradicted by what is established as the truth, they must be rejected.” [Al-Dha`eefah (13/927). See also al-Dha`eefah (1106 & 6411)]

Some of the scholars who said that the foundation was first laid by Ibraaheem عليه السلام are, Ibn Taymiyyah, Ibn al-Qayyim, Ibn Katheer, Ibn al-`Uthaymeen and the Fatwa of the Lajna (26/413).]

in its proper place, strife broke out among them as to who will (have the honor) to do so. They then agreed that the next person who will enter through this gate (of the Haram) will get to decide. Thereupon, it was the Prophet ﷺ who entered from the gate of Banee Shaibah. He ﷺ asked for a mantle which he spread on the ground and placed the Stone in its center. He ﷺ then asked the representatives of the different clans among them to lift the stone altogether. (When it had reached its designated area), the Prophet ﷺ placed it in the designated position (with his own hands). 70

Imaam Ahmad reported from Mujaahid that al-Saaib Ibn `Abdullaah رضي الله عنه informed him that he was one of those who had participated in the reconstruction of the Ka`bah in the Jaahiliyyah (days of ignorance). He (al-Saaib) said: “I had a stone which I sculpted with my own hands. I used to worship it instead of Allaah تبارك وتعالى.” He added: “I used to give precedence to it over me and used to pour curd milk over it. A dog used to lick the curd milk and then used to urinate over it.” He added: “We were constructed (the Ka`bah) till we reached the place of al-Hajar (al-Aswad), and no one could locate where it was. There it was in the midst of our stones (idols) looking like a head of a man. One of the clans of Quraish said: ‘We will put the Stone in its place.’ Others said that they wanted to do it. They said: ‘Appoint an arbitrator amongst you.’ They said: ‘The first person who comes through this route (will be the arbitrator).’ It was the Messenger of Allaah ﷺ (who happened to enter through that route). They said: ‘Al-Ameen (the trustworthy) has come to you.’ He was informed about it, (so he asked for a mantle) and placed the Stone over it and asked the representatives (of each clan) and they lifted the mantle till it reached the level of its designated place, then he ﷺ placed it (with his own hands).” 71

I (Ibn Katheer) say: They (the Quraish) eliminated six or seven yards area in the direction of Syria (i.e. on the northern side of the Ka`bah) which is called al-Hijr (or al-Hateem) because they ran short of (lawful) money. So, they were not able to reconstruct the Ka`bah according to the foundation laid by Ibraaheem عليه السلام. They kept only one door which is to the eastern side of the Ka`bah (and eliminated the other door), and they raised this door (two meters from the ground level) so that not everyone could enter.

⁷⁰ Musnad Abu Dawood al-Tayaalisee (115); I (al-Albaanee) say: the chain of this narration is “Hasan” at the very least due to what is reported in the next narration. Al-Haakim also narrated a similar narration in his “al-Mustadrak” (1684) and said that it is “Saheeh” as per the condition of Imaam Muslim, and al-Dhahabee agreed with him.

⁷¹ I (al-Albaanee) say: The chain of this narration is “Hasan”, except for the difference of opinion regarding Hilaal Ibn Khabbaab, al-Haithmai said: ‘he is “reliable” but some spoke against him, the rest of the narrators are of the level of “Saheeh”.’ See also “Fiqh al-Seerah” (1/84).

They allowed only the people they desired and prevented those whom they did not desire to enter.

In the Saheehain it is reported Hadeeth of `Aaishah رضي الله عنها that she asked the Prophet صلى الله عليه وسلم about the wall (outside the Ka`bah): "Is it regarded as part of the Ka`bah?" He صلى الله عليه وسلم replied: **“Yes.”** I said: "Then why didn't the people include it in the Ka`bah?" He صلى الله عليه وسلم said: **“(Because) your people ran short of money.”** I asked: "And why is its gate so high?" He صلى الله عليه وسلم replied: **“Your people did so in order to admit to it whom they would and forbid whom they would. Were your people not still close to the period of ignorance, and were I not afraid that their hearts might deny my action, then surely I would include the wall in the Ka`bah and make its gate touch the ground.”** ⁷²

This is why when Ibn Zubair رضي الله عنه rebuilt the Ka`bah in accordance with the Prophet's صلى الله عليه وسلم description, with extreme beauty and splendor, which was based on the foundations laid by Ibraaheem عليه السلام, having two doors, one facing the east and the other facing the west, one door for the entrance and the other for the exit, and brought the doors down to the level of the ground. When al-Hajjaaj killed Ibn Zubair رضي الله عنه, he (al-Hajjaaj) wrote to `Abdul Malik Ibn Marwaan – who was the Khaleefah at that time – stating the changes made by Ibn Zubair to the Ka`bah. They believed that he made the changes on his own accord. So he (`Abdul Malik) ordered that the Ka`bah should be returned to its previous shape, and to this day it is like that. ⁷³

We (Ibn Katheer) have mentioned the story of the construction of the House and the Ahaadeeth regarding it in our Tafseer of Surah al-Baqarah, in the saying of Allaah تعالى:

﴿وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ﴾

{And (remember) when Ibraaheem and (his son) Ismaa`eel were raising the foundations of the House...} [Surah al-Baqarah (2): 127]

We have discussed this in great details over there, whoever wishes can refer to it.

And all praise is for Allaah alone.

⁷² [Saheeh al-Bukhaaree (1583, 1584, 1585, 1586, 3368, 4484, 7243) and Saheeh Muslim (1333-399, 400, 401, 402, 403, 404, 405)]

⁷³ This is also reported in Saheeh Muslim (1333-402, 403)

Chapter 12: The Bid`ah invented by Quraish by calling themselves as al-Hums⁷⁴

“Hums” means: “stubborn and strictly religious”. Quraish were so called because they exaggerated in the sanctity of al-Haram (The Sanctuary) and exceeded the limits. And because of this, they made it binding upon themselves not to go to `Arafah (which was outside of the boundaries of al-Haram). They used to say: “We are the people of al-Haram and the inhabitants of the House of Allaah.” So they would not go to `Arafah, in adherence to this corrupt innovation of theirs, even though they knew well that it was part of the pilgrimage which was enjoined by Ibraaheem عليه السلام. And they used to prevent the pilgrims – those who came for Hajj or `Umrah – from eating except the food that was prepared by Quraish, and they used to prevent them from doing the Tawaaf around the Ka`bah except in the clothes provided by them. So if one of them did not find clothes provided by the Hums, he would do the Tawaaf naked, even if it happened to be a woman. So the woman who did the Tawaaf naked used to place her hand over her private parts and say: “Today some or all of it will appear, and whatever appears I don't make is permissible.”

Ibn Is-haaq said: They used to do that till Allaah sent Muhammad صلى الله عليه وسلم, and revealed to him the Qur’aan, and refuted them in the things that which they innovated, saying:

﴿ثُمَّ أَفِضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ وَاسْتَغْفِرُوا اللَّهَ ۚ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ﴾

{Then depart from the place whence all the people depart}, meaning: depart from `Arafah from where the majority of the people depart.

{and ask Allaah for His Forgiveness. Truly, Allaah is Oft-Forgiving, Most-Merciful.}
[Surah al-Baqarah (2): 199]

And we (Ibn Katheer) have already mentioned that the Prophet صلى الله عليه وسلم used to stay in `Arafah (on the Day of `Arafah with the other pilgrims), even before he received Revelation. This is from the guidance and protection of Allaah for him صلى الله عليه وسلم.

⁷⁴ [TN: The meaning and some narrations were already mentioned in chapter 8, and how they refused to go to `Arafah during Hajj because it was outside the boundaries of al-Haram.]

And Allaah تعالى revealed to him the refutation against them and their innovated practice of forbidding the people from eating and wearing clothes. Allaah تعالى says:

﴿يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا ۚ إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ * قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ﴾

{O Children of Aadam! Take your adornment to every Masjid (by wearing your clean clothes for prayers and while doing Tawaaf around the Ka`bah), and eat and drink but waste not by extravagance; certainly, He (Allaah) likes not Al-Musrifoon (those who waste by extravagance). Say: "Who has forbidden the adornment of Allaah which He has produced for His servants and the good [lawful] things of provision?"} [Surah al-A`raaf (7): 31-32]

[Shaikh al-Albaanee's addition]

Ibn `Abbaas رضي الله عنهما said: “Women used to circumambulate the Ka`bah naked, saying: ‘Today some or all of it will appear, and whatever appears I don't make is permissible.’ Then the following Aayah was revealed: **{O Children of Aadam! Take your adornment to every Masjid...}**” ⁷⁵

Narrated `Urwa: “During the Jaahiliyyah (pre-Islamic period of ignorance), the people used to perform Tawaaf of the Ka`bah naked except al-Hums; and the Hums were the Quraish and their offspring. The Hums used to give clothes to the men who would perform the Tawaaf wearing them, and the women (of the Hums) used to give clothes to the women who would perform the Tawaaf wearing them. Those to whom the Hums

⁷⁵ Saheeh Muslim (3028-25) and Sunan al-Nasaa'ee (2956)

[TN: The command prohibiting the performance of the Tawaaf naked was revealed a year prior to Hajjatul-Wadaa` (the Prophet's farewell pilgrimage).

Narrated Humaid bin `Abdul-Rahmaan: Abu Hurairah رضي الله عنه said: “In the year prior to the last Hajj of the Prophet صلى الله عليه وسلم in which he صلى الله عليه وسلم appointed Abu Bakr as the chief of the pilgrims, Abu Bakr رضي الله عنه sent me (Abu Hurairah) along with announcers on the Day of Nahr in Mina to announce: “No Mushrik (pagan) shall perform Hajj after this year, and none shall perform the Tawaaf around the Ka`bah in a naked state.”” Humaid bin `Abdul-Rahmaan added: “Then Allaah's Messenger صلى الله عليه وسلم sent `Alee bin Abu Taalib رضي الله عنه (after Abu Bakr) and ordered him to recite aloud in public Surah al-Bara'ah (Surah al-Tawbah).” Abu Hurairah رضي الله عنه added: “So `Alee, along with us, recited Surah al-Bara'ah (loudly) before the people at Mina on the Day of Nahr and announced: “No pagan shall perform Hajj after this year and none shall perform the Tawaaf around the Ka`bah in a naked state.”” [Saheeh al-Bukhaaree (369, 1622, 3177, 4363, 4655, 4656, 4657) and Saheeh Muslim (1347-435)]

did not give clothes would perform Tawaaf around the Ka`bah naked. Most of the people used to go away (disperse) directly from `Arafah but they (al-Hums) used to depart after staying at al-Muzdalifah.” `Urwa added: “My father narrated that `Aaishah رضي الله عنها had said: “The following Aayah was revealed about the Hums:

﴿ثُمَّ أَفِضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ﴾

{Then depart from the place whence all the people depart} [Surah al-Baqarah (2): 199]”

”

`Urwa added: “The Quraish and those who embraced their religion used to call themselves as al-Hums. They used to stay at al-Muzdalifah and used to depart from there (to Mina), while the rest of the Arabs used to stay at `Arafah. So they (al-Hums) were sent to `Arafah (by Allaah’s order).”⁷⁶

[End of Shaikh al-Albaanee’s addition]

⁷⁶ [Saheeh al-Bukhaaree (1665, 4520) and Saheeh Muslim (1219 – 151 & 152)]

Chapter 13: Before commissioning of the Prophethood and some of the early signs (Part 1)

Muhammad Ibn Is-haaq رحمه الله said: The Jewish rabbis and the Christians monks and the Arab soothsayers used to speak about the advent of Prophet Muhammad صلى الله عليه وسلم, even before he was sent (as a Prophet), and when the time drew near.

The Jews and Christian:

As for the Jewish rabbis and the Christian monks, they spoke about the things which were mentioned in their books regarding his صلى الله عليه وسلم description (and attributes), as well as the description of the time (and the place) of his arrival. Allaah تعالى said regarding this:

﴿الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ ۚ فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنْزِلَ مَعَهُ ۙ أُولَٰئِكَ هُمُ الْمُفْلِحُونَ﴾

{Those who follow the Messenger, the Prophet who can neither read nor write (i.e. Muhammad) whom they find written with them in the Taurah and the Injeel; who enjoins upon them al-Ma`roof (i.e. Islaamic Monotheism and all that Islaam has ordained); and forbids them al-Munkar (i.e. disbelief, polytheism of all kinds, and all that Islaam has forbidden); and makes lawful for them al-Tayyibaat (the good things) and prohibits for them al-Khabaa'ith (the evil and the unlawful), he releases them from their heavy burdens (of Allaah's Covenant), and from the shackles which were upon them. So those who believe in him (Muhammad), honor him, help him, and follow the light (the Qur'aan) which has been sent down with him, it is they who will be successful.} [Surah al-A`raaf (7): 157]

And Allaah تعالى said:

﴿مُحَمَّدٌ رَسُولُ اللَّهِ ۚ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ ۖ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا ۖ سِيمَاهُمْ فِي وُجُوهِهِمْ مِّنْ أَثَرِ السُّجُودِ ۚ ذَٰلِكَ مَثَلُهُمْ فِي التَّوْرَةِ ۚ وَمَثَلُهُمْ فِي

الْإِنْجِيلِ كَزَرْعٍ أَخْرَجَ شَطْأَهُ فَآزَرَهُ فَاسْتَغْلَظَ فَاسْتَوَىٰ عَلَىٰ سُوقِهِ يُعْجِبُ الزُّرَّاعَ لِيَغِظَ بِهِمُ الْكُفَّارَ ۖ وَعَدَ
اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا ﴿٢٩﴾

{Muhammad is the Messenger of Allaah, and those who are with him are severe against disbelievers, and merciful among themselves. You see them bowing and falling down prostrate (in prayer), seeking Bounty from Allaah and (His) Good Pleasure. The mark of them (i.e. of their Faith) is on their faces (foreheads) from the traces of (their) prostration (during prayers). This is their description in the Taurah. But their description in the Injeel is like a (sown) seed which sends forth its shoot, then makes it strong, it then becomes thick, and it stands straight on its stem, delighting the sowers that He (Allaah) may enrage the disbelievers with them. Allaah has promised those who believe and do righteous good deeds among them, forgiveness and a mighty reward (i.e. Paradise).} [Surah al-Fath (48): 29]

And Allaah تعالى said:

﴿وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنْصُرُنَّهُ ۚ قَالَ أَأَقْرَضُكُمْ عَلَىٰ ذَلِكُمْ إِصْرِي ۚ قَالُوا أَقْرَضْنَا ۚ قَالَ فَاشْهَدُوا ۚ وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ﴾

{And (remember) when Allaah took the Covenant of the Prophets, saying: “Take whatever I gave you from the Book and Hikmah, and afterward there will come to you a Messenger (Muhammad) confirming what is with you; you must, then, believe in him and help him.” Allaah said: “Do you agree (to it) and will you take up My Covenant (which I conclude with you)?” They said: “We agree.” He (Allaah) said: “Then bear witness, and I am with you among the witnesses (for this).”} [Surah aal-`Imraan (3): 81]

And it is reported that Ibn `Abbaas رضي الله عنهما said: “Never did Allaah sent a Prophet except after taking his pledge that if Muhammad were sent in his lifetime, he would believe in and support him. And Allaah commanded each Prophet to take a pledge from his nation that if Muhammad were sent in their time, they would believe in and support him. ”⁷⁷

⁷⁷ Here Ibn Katheer mentioned that this was reported by Imaam al-Bukhaaree in his Saheeh, but I (al-Albaanee) did not find it. I rigorously searched for it (in al-Bukhaaree) but it was in vain. He (Ibn Katheer) also reported this in his Tafseer under the Aayah of aal-`Imraan from the narrations of `Alee and Ibn `Abbaas رضي الله عنهم but without

From this, we learn that all the Prophets gave the glad tidings of the Prophet's ﷺ advent and instructed their people to obey and follow him.

Ibraaheem عليه السلام in his supplication for the people of Makkah said:

﴿رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ ۚ إِنَّكَ أَنْتَ
الْعَزِيزُ الْحَكِيمُ﴾

{“Our Lord! Send amongst them a Messenger of theirs, who shall recite unto them Your Aayaat and teach them the Book and al-Hikmah (wisdom), and purify them. Verily! You are the All-Mighty, the All-Wise.”} [Surah al-Baqarah (2): 129]

Imaam Ahmad reported from the Hadeeth of Abu Umaamah رضي الله عنه: I said: O Messenger of Allaah ﷺ! How was the beginning of your affair? He عليه وسلم said: **“I am the answer to the prayer of my father, Ibraaheem (عليه السلام), and the glad tidings of `Eesa (عليه السلام), and when my mother became pregnant with me, she saw something as if a light came out of her and illuminated the palaces in the land of Syria.”** 78

Imaam Ahmad and Ibn Is-haaq also reported from a different chain that the Companions of the Messenger of Allaah ﷺ asked him something similar... 79

And the meaning of this is that he referred to the beginning of his affair which was famously known and widespread among the men. He (first) mentioned that he was the answer to prayers of Ibraaheem عليه السلام – to whom the Arabs traced their ancestry; then he mentioned about the glad tidings of `Eesaa عليه السلام – who was the last Prophet sent to the Banee Israa’eel. And in this, there is evidence that all the Prophets in-between these two also gave the glad tidings of him.

mentioning the source. Ibn Jareer and Ibn Abee Haatim also reported this in their respective Tafseer, but as a statement of al-Suddiyy (instead of Ibn `Abbaas).

⁷⁸ Musnad Ahmad (22261), the chain of this narration is “Jayyid” and it has supporting chains. The next Hadeeth supports this Hadeeth.

⁷⁹ (Shaikh al-Albaanee said): The author (Ibn Katheer) mentioned this Hadeeth in its entirety in the earlier chapters.

[TN: Refer to chapter 2 and 5 for the complete Ahaadeeth]

And in it are the glad tidings for this land of ours – Busraa – for it was the first piece of land to which the light of Prophethood first arrived. And all praise is for Allaah alone. This is why Busraa was the first city of Syria that was conquered – peacefully – during the Caliphate of Abu Bakr رضي الله عنه.

The Exalted Group:

As for the exalted group (i.e. the Angels), then his affair was renowned, well-mentioned, and well-known even before the creation of Aadam عليه السلام, which was reported by Imaam Ahmad in his Musnad, from the Hadeeth of al-`Irbaadh Ibn Saariyah رضي الله عنه that the Messenger of Allaah صلى الله عليه وسلم said: **“I was the slave of Allaah and the Seal of the Prophets, when Aadam was still in the form of mud on the ground, and I will tell you about that. I am the answer to the prayer of the father of Ibraaheem, the glad tidings of Eesa concerning me, and the dream that my mother saw...”** ⁸⁰

Imaam Ahmad also reported that Maysarah al-Fajr رضي الله عنه said: “O Messenger of Allaah! Since when were you a Prophet? He صلى الله عليه وسلم said: **“While Aadam was between (being) soul and body.”**

(Ibn Katheer said): The chain of this narration is “Jayyid” (good). ⁸¹

Ibn Shaaheen reported in “Dalaail al-Nubuwwah” that Abu Hurairah رضي الله عنه asked the Messenger of Allaah صلى الله عليه وسلم: “When was the Prophethood established for you?” He صلى الله عليه وسلم said: **“Between the creation of Aadam and the soul being breathed into him.”** ⁸²

⁸⁰ Musnad Ahmad (17150, 17163) with a chain in which there is some “Jahaalah” (i.e., one narrator is unknown), and there is “Nakaarah” (something objectionable) in its text. In the end of the Hadeeth there is this addition **“...and similarly, this is what the mothers of the Prophets are shown (in their dreams).”** Apart from having a “Weak” chain, this last phrase is not repeated in the similar Ahaadeeth reported from different routes. This is why I (al-Albaanee) have mentioned it in al-Dha’eefah (2085).

⁸¹ Musnad Ahmad (16623, 20596, 23212). The chain of this narration is “Saheeh”. It is also graded as “Saheeh” by Ibn Hibbaan, al-Haakim (4209), al-Dhahabee and others and it has other supporting chains which I (al-Albaanee) have mentioned in al-Saheehah (1856), from them is the Hadeeth of Abu Hurairah which will be mentioned next.

⁸² I (al-Albaanee) say: This was also reported by Ibn Hibbaan, and al-Haakim in al-Mustadrak (4210). See the previous comment.

[TN: al-Tirmidhee also reported this from Abu Hurairah رضي الله عنه in his Sunan (3609) but with the wording: **“While Aadam was between (being) soul and body”**, and graded as “Saheeh” by Shaikh al-Albaanee.]

In another narration it is: **“When Aadam was still in the form of mud on the ground.**

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It is also reported from the Hadeeth of Ibn `Abbaas رضي الله عنهما that he asked: O Messenger of Allaah صلى الله عليه وسلم! “When was the Prophethood established for you?” He صلى الله عليه وسلم said: **“While Aadam was between (being) soul and body.** 84

⁸³ [TN: Musnad Ahmad (17150, 17163) and al-Haakim (3566, 4175) and said the chain of this narration is “Saheeh” and al-Dhahabee agreed with him.]

⁸⁴ See al-Saheehah (1856)

[TN: A few fabricated or weak Ahaadeeth which are widespread among the people:

A) It is attributed to the Prophet صلى الله عليه وسلم that he is supposed to have said: “I was a Prophet while Aadam was between clay and water.” and in another narration attributed to him: “I was a Prophet when there was no Aadam, no water or clay.” [Shaikh al-Albaanee graded both these narrations as “**Mawdhoo’**” (Fabricated); Shaikh al-Islam Ibn Taymiyyah said: “It is baseless, neither from the point of view of transmission nor intellect, and not a single scholar of Hadeeth mentions it, and its meaning is invalid. For Aadam was never in a state in which he was between clay and water, for clay consists of water and mud, rather he was in a state between the spirit and body. Moreover, these misguided people think that the Prophet صلى الله عليه وسلم was physically present at that time and that his person was created before all persons, and they support this with Ahaadeeth which are lies (against the Prophet صلى الله عليه وسلم), for example, the Hadeeth that he صلى الله عليه وسلم used to be light surrounding the Throne, and he صلى الله عليه وسلم said: “O Jibreel! I was that light.” And other claims that he صلى الله عليه وسلم had memorized the Qur’aan even before Jibreel had brought it to him.” Al-Suyootee also recorded this in his book “al-Ahaadeeth al-Maudhoo’ah” (fabricated narrations). See “al-Dha’eefah” (302, 303)]

B) It is attributed that he صلى الله عليه وسلم is supposed to have said: “I was the first Prophet to be created and the last to be sent, He (Allaah) began with me before others.” [Shaikh al-Albaanee graded it as “**Dha’eef**” in “al-Dha’eefah” (661)]

C) It was said to the Prophet صلى الله عليه وسلم: “When was the Prophethood established for you?” He صلى الله عليه وسلم is supposed to have said: “When Allaah created the earth, then He Istawa (rose over) towards the heaven and made them seven heavens, and He created the `Arsh (Throne), and wrote on (one of) the pillars (or leg) of the Throne: ‘Muhammad is the Messenger of Allaah, and the Seal of the Prophets.’ And Allaah created the Jannah in which Aadam and Hawwaa’ dwelled. Then He (تعالى) wrote my name on the gates, the tree-leaves, the houses, and tents, while Aadam was still between the spirit and the body. When Allaah (تعالى) brought him (Aadam) to life, he looked at the Throne and saw my name, whereupon Allaah (تعالى) informed him: {He is the Chief of your offspring.} When Shaitaan deceived them, they repented and sought intercession with my name from Him.” [Shaikh al-Albaanee graded it as “**Munkar**” (Rejected) in “al-Dha’eefah” (5709). He further said: The calamity in this narration is Muhammad Ibn Saaleh who is unknown to me, nor did al-Khateeb (al-Baghdadee) mention him among the teachers of al-Wazzaan (another narrator in the chain). Therefore the Hadeeth is “**Munkar**” (with this completion). And even if we suppose that he (Muhammad Ibn Saaleh) is reliable, yet the Hadeeth is “**Shaaadh**” (when an acceptable narrator reports in contradiction to someone who is more reliable than him), because he has opposed a group of narrators who were

The Arab Soothsayers:

As for the Arab soothsayers, the Shayaateen (devils) from the Jinn used to communicate to them the news which they used to steal (by stealthily listening to the Angels) – i.e. only if they (the Jinn) were not shot down by the shooting star first. The male and female soothsayers would hear from these Shayaateen some of the affairs about the Prophet ﷺ. The Arabs did not pay much attention to it till Allaah تعالى sent the Prophet ﷺ; and when they saw that all what they heard was turning into reality, they recognized these signs. ⁸⁵

more reliable than him, and they only narrated this part of the Hadeeth: **“(I was a Prophet) while Aadam was between (being) soul and body.”** . See “al-Dha’eefah” (5709)]

D) On the authority of `Umar Ibn al-Khattaab رضي الله عنه that the Prophet ﷺ (is supposed to have) said: **“When Aadam committed the sin he raised his head to the Throne and said: ‘I ask you through the right of Muhammad (ﷺ) for your forgiveness.’ Allaah asked Aadam: {How do you know about Muhammad (ﷺ) when I have not created him?} He (Aadam) said: ‘O Allaah! After you created me and breathed into me the soul (which) You (created), I raised my head and saw written on (one of) the pillars of the Throne: “There is no one worthy of worship except Allaah and Muhammad is the Messenger of Allaah.” I then came to know that you would not put anyone’s name next to Yours’ except the one who is most dear to you in your creation. Allaah تعالى said: {You have said the truth O Aadam! Indeed he is most dear to me among the creation. Invoke me through his right. Indeed I have forgiven you. And if there was no Muhammad, I would not have created you.”** [It was reported by al-Haakim in “al-Mustadrak”, al-Baihaquee in “Dalaal al-Nubuwwah”, and graded as “**Mawdhoo’**” (Fabricated) by al-Dhahabee, as well as by Shaikh al-Albaanee in “al-Dha’eefah” (25). See also “al-Dha’eefah” (280 and 282)]

⁸⁵ [TN: Narrated `Aaishah رضي الله عنها: I heard the Messenger of Allaah ﷺ saying: **“The Angels descend in the clouds and talk about the things that are going to happen on the earth. The devils listen stealthily to such a matter, then come down to inspire the soothsayers with it, and the soothsayers would add to it one-hundred lies of their own.”** [Saheeh al-Bukhaaree (3210, 3288)]

Narrated `Aaishah رضي الله عنها: Some people asked Allaah’s Messenger ﷺ about the soothsayers. Allaah’s Messenger ﷺ said to them: **“They are nothing (i.e. they are liars).”** The people said: “O Allaah’s Messenger ﷺ! Sometimes they tell something which comes out to be true.” Allaah’s Messenger ﷺ said: **“That word which comes to be true is what a Jinn snatches away by stealing and then pours it in the ear of his foreteller with a sound similar to the cackle of a hen, and then they (foretellers) add to it one-hundred lies.”** [Saheeh al-Bukhaaree (5762, 6213, 7561) and Saheeh Muslim (2228-122, 123)]

Narrated Abu Hurairah رضي الله عنه: Allaah’s Prophet ﷺ said: **“When Allaah decrees some order in the heaven, the angels flutter their wings indicating complete surrender to His saying which sounds like chains being dragged on the rock. And when the state of fear disappears, they ask each other: “What has your Lord ordered? They say that {He has said that which is true and just, and He is the Most High, the Most Great.}”** [Surah Saba’ (34):23]. **Then the stealthy listeners (devils) hear this order, and these stealthy listeners are like this, one over the other.** (Sufyaan, a sub-narrator demonstrated by spreading the fingers of his right hand and placed them one over the other horizontally.) **“A stealthy listener hears a word which he will convey to that which is below him and the**

But when the time for the advent of the Prophet ﷺ came near, the Shayaateen were prevented from listening, and a barrier was placed between them and the place where they used to sit in hiding to steal a hearing, and they were being pelted with meteorites. So the Shayaateen came to know that something major, which Allaah تعالى had commanded, has taken place.

Ibn Is-haaq said: Regarding this incident Allaah تعالى revealed the following Aayaat to His Messenger ﷺ :

﴿قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا * يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ ۖ وَلَن تُشْرِكَ بِرَبِّنَا أَحَدًا﴾

{Say (O Muhammad): “It has been revealed to me that a group of Jinn listened (to this Qur’aan). They said: ‘Verily! We have heard a wonderful Recital (this Qur’aan)! It guides to the Right Path, and we have believed therein, and we shall never join (in worship) anything with our Lord (Allaah)...} [Surah al-Jinn (72) 1 – 2] till the end of the Surah.⁸⁶

And we (Ibn Katheer) have explained all that (i.e. the above Surah) in detail in our Tafseer, as well as in the saying of Allaah تعالى:

﴿وَإِذْ صَرَفْنَا إِلَيْكَ نَفَرًا مِّنَ الْجِنِّ يَسْتَمِعُونَ الْقُرْآنَ فَلَمَّا حَضَرُوهُ قَالُوا أَنْصِتُوا ۖ فَلَمَّا فُضِيَ وَلَّوْا إِلَىٰ قَوْمِهِمْ مُّنْذِرِينَ * قَالُوا يَا قَوْمَنَا إِنَّا سَمِعْنَا كِتَابًا أُنزِلَ مِن بَعْدِ مُوسَىٰ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ يَهْدِي إِلَى الْحَقِّ وَإِلَىٰ طَرِيقٍ مُّسْتَقِيمٍ﴾

second will convey it to that which is below him till the last of them will convey it to the wizard or foreteller. Sometimes a flame (fire) may strike the devil before he can convey it, and sometimes he may convey it before the flame (fire) strikes him, whereupon the wizard adds to that word a hundred lies. The people will then say: ‘Didn’t he (i.e. magician) tell such-and-such a thing on such-and-such date?’ So that magician is said to have told the truth because of the Statement which has been heard from the heavens. ♡ [Saheeh al-Bukhaaree (4701, 4800)]

⁸⁶ [TN: See also Surah al-Saaffaat (37): 6-10]

{And (remember) when We sent towards you (Muhammad) Nafran (three to ten persons) of the Jinn, (quietly) listening to the Qur’aan, when they stood in the presence thereof, they said: “Listen in silence!” And when it was finished, they returned to their people, as warners. They said: “O our people! Verily! We have heard a Book (this Qur’aan) sent down after Moosaa, confirming what came before it, it guides to the truth and to a Straight Path (i.e. Islaam).} [Surah al-Ahqaaf (46): 29-30]

And we have explained these Aayaat as well in our Tafseer.⁸⁷

⁸⁷ [TN: Narrated Ibn `Abbaas رضي الله عنهما: The Prophet ﷺ set out with the intention of going to Sooq `Ukaaz (market of `Ukaaz, a valley near Taif) along with some of his companions. At the same time, a barrier was put between the devils and the news of heaven. Fire commenced to be thrown at them. The Devils went to their people, who asked them: “What is wrong with you?” They said: “A barrier has been placed between us and the news of heaven. And fire has been thrown at us.” They said: “The thing which has put a barrier between you and the news of heaven must be something which has happened recently. Go eastward and westward and see what has put a barrier between you and the news of heaven.” Those who went towards Tuhaamah came across the Prophet ﷺ at a place called Nakhlah and it was on the way to Sooq `Ukaaz and the Prophet ﷺ was offering the Fajr prayer with his companions. When they heard the Qur’aan they listened to it and said: “By Allaah, this is the thing which has put a barrier between us and the news of heaven.” They went to their people and said: “O our people; {Verily we have heard a wonderful recital (Qur’aan) which shows the true path; we believed in it and would not ascribe partners to our Lord.}” Allaah revealed the following Aayaat to his Prophet (Surah al-Jinn): {Say: It has been revealed to me.} And what was revealed to him was the conversation of the Jinn. [Saheeh al-Bukhaaree (773, 4921) and Saheeh Muslim (449-149)]

Shaikh Ibn Baaz رحمه الله said: “What is apparent from this Hadeeth is that this incident happened after the (five daily) prayers were made obligatory. And the prayers were made obligatory in Makkah, before the Hijrah by three years approx. [al-Hulal al-Ibreeziyyah (3/430)]

Chapter 14: Before commissioning of the Prophethood and some of the early signs (Part 2)

More narrations that the Jews were aware that the Prophet's advent was at hand:

Ibn Is-haaq said: `Aasim Ibn `Umar Ibn Qataadah informed me that some of the men from his tribe said: Among the things which invited us to Islaam – by the Mercy of Allaah and His Guidance – is that we used to hear from the Jews, during those days when we were still Mushriks (polytheists), worshiping idols, and the people of the Book had knowledge (about the Prophet's advent) which we did not. There used to be a constant quarrel between us and them, so whenever we received (an upper hand) over them which they used to dislike, they used to say to us: "The time has come near and soon a Prophet will be sent to us and we will join him in exterminating you like how `Aad and Iram were exterminated." And we used to hear this a lot from them. So when Allaah تعالى sent the Messenger of Allaah صلى الله عليه وسلم, we responded to his call when he called us to (the worship) of Allaah (alone), and we realized that this is what they (the Jews) used to promise us with. So we preceded them in reaching him, and we believed in him while they disbelieved in him. So it is about these Jews that the following Aayah was revealed:

﴿وَلَمَّا جَاءَهُمْ كِتَابٌ مِّنْ عِندِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ وَكَانُوا مِن قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُم مَّا عَرَفُوا كَفَرُوا بِهِ ۖ فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ﴾

{And when there came to them (the Jews), a Book (this Qur'aan) from Allaah confirming what is with them [the Taurah and the Injeel], although aforetime they had invoked Allaah (for coming of Muhammad) in order to gain victory⁸⁸ over those who disbelieved, then when there came to them that which they had recognized, they disbelieved in it. So let the Curse of Allaah be on the disbelievers.} [Surah al-Baqarah (2): 89]⁸⁹

Ibn Is-haaq reported that Salamah Ibn Salaamah Ibn Waqsh – and he was from the people of Badr – said: We had a Jewish neighbor (living) with the tribe of Banee `Abd al-

⁸⁸ I (Al-Albaanee) say: As for what has been mentioned in some of the books that the meaning of this is that they sought Allaah's help through the Waseelah (means of) Muhammad صلى الله عليه وسلم. There is no basis for this as it was not mentioned from authentic sources as Ibn Taymiyyah had mentioned in "التوسل والوسيلة".

⁸⁹ I (al-Albaanee) say: The chain of this narration is Saheeh.

Ash-hal. He (Salamah) continued: One day he (the Jew) came out of his house and went to the tribe of Banee `Abd al-Ash-hal. Salamah continued: I was very young at that time, and I had a cloak over me. He (the Jew) mentioned about the Day of Judgment, the Resurrection, the Judgment, the Scale, the Paradise and the Fire, and said that this is for the people who commit Shirk and worship idols, and who do not believe in the resurrection after death. They said to him: Woe to you! Do you believe that all this will happen, that people will be resurrected after their death and will be taken to the place where there will be Paradise and Fire and that they will be rewarded according to their deeds? He said: Yes, by the One in whom I swear! (The Jew) believed that he will have his share of that Fire, which will be like the greatest furnace in this world. It will be heated up and he will be cast into it and the next day he will be delivered from it. They said: Woe to you! What is its' the Sign? He said: A Prophet will be sent from this land, and he pointed (to the South) towards Makkah and Yemen. They said: When will we see it (the Sign or the Prophet)? He looked at me, and I was the youngest among them, and then said: He will come when this youth will deplete his age. Salamah said: By Allaah! Days and nights had not passed by except that Allaah ﷻ sent Muhammad ﷺ as Messenger, and the Jew was still alive and living amongst us. We believed in him ﷺ while the Jew disbelieved out of grudge and envy. We said to him: Woe to you! Is he (Muhammad) not the one about whom you spoke? He said: Indeed (I said what I said)! But he is not the one.⁹⁰

Imaam Ahmad also reported it in his Musnad from the route of Yaqoob, from his father on the authority of Ibn Is-haaq.⁹¹

Al-Baihaquee reported from the route of al-Haakim.⁹²

Abu Is-haaq said⁹³: `Aasim Ibn `Umar Ibn Qataadah informed us that a Shaikh (an elderly man) from Banee Quraidhah (a Jewish tribe) said to him: Do you know what led to the acceptance of Islaam by Tha`labah Ibn Sa`yah, Usaid Ibn Sa`yah, and Asad Ibn

⁹⁰ I (al-Albaanee) say: The chain of this narration is "[Saheeh](#)". And it is in "al-Seerah" of Ibn Hishaam (1/225-226), and from his route, Abu Nu`aim reported it in "Dalaail al-Nubuwwah" and he added, "the Jews name was Yoosha`u".

[TN: Some corrections have been made from "Dalaail al-Nubuwwah" of al-Baihaquee]

⁹¹ Musnad Ahmad (15841)

⁹² "Dalaail al-Nubuwwah" of al-Baihaquee (2/78-79) and al-Haakim in al-Mustadrak (5764, 5765) and said it is as per the conditions of Imaam Muslim, and al-Dhahabee agreed with him.

⁹³ Abu Is-haaq in his "al-Seerah" (226-227) and from him Abu Nu`aim in "al-Dalaail" (1/19)

`Ubaid – who were from the tribe of Banee Hadl, and they were the brethren of the tribe of Banee Quraidhah. They (these three) were together in their days of ignorance and they were the foremost in Islaam. `Aasim replied: No, By Allaah! (I do not know)! He (the elderly man) continued: Years before Islaam, a Jewish man, whose name was Ibn Haybaan, from the land of Syria, had come to us and settled amongst us. By Allaah! We had never seen a man like him, no one prayed five times (a day) better than him. So he lived amongst us. Whenever there was drought due to lack of rainfall, we said to him: O Ibn Haybaan! Come out and pray for rain for us. He used to say: No, by Allaah! Till you send me some of your produce as charity. We asked him: How Much? He said: Saa` of dates or two Mudds of barley. ⁹⁴ `Aasim said: We used to give it to him and he would come out with us and he would beseech Allaah for rain for us. By Allaah! We would not disperse from the gathering except that clouds would gather and it would rain. He did that not once, or twice, or thrice, (but many times). (The elderly man) continued: Then death approached him while he was still living amongst us. When he realized that he is going to die, he (gathered everyone) and said: O group of Jews! Do you not see what made me leave the land of wine and fermented bread and come to this land of deprivation and hunger? We said: You know better! He said: I came to this land, waiting for the (promised) Prophet to come. The time for his emergence is near, and this is the land where he would migrate to. I had hoped that when he comes I would follow him. But the time of his emergence has dawned upon you, so do not lag behind! O group of Jews! When he comes, he will shed blood of those who will oppose him and will take their women and children as captives. This should not prevent you from (believing) in him. (The elderly man) continued: When the Prophet ﷺ emerged and when he besieged (the fortress of) Banee Quraidhah, these (three) youths, who were very young at that time, said: O Banee Quraidhah! By Allaah! He is the awaited Prophet about whom Ibn Haybaan took a solemn oath from you (that you will follow him). They said: He is not the one. They (the youths) said: Indeed! By Allaah! He is the one as described (by Ibn Haybaan). So they came down the fortress and accepted Islaam. So they were able to safeguard their own blood, wealth and families. ⁹⁵

⁹⁴ **[TN:** One Saa` is approx. 3 liters; and one Mudd is approx. 0.75 liters (or 75ml). A Prophetic Saa` (صاع) is not a weight measurement. It was and still is a measurement of volume, similar to the size of a large salad bowl. It is made up of four Mudds, and a Mudd (مد) is a smaller container, close to the size of a small salad bowl.]

⁹⁵ I (al-Albaanee) say: The chain of this narration is “Saheeh”

Chapter 15: Before commissioning of the Prophethood and some of the early signs (Part 3)

How Salmaan al-Faarisee accepted Islaam and his meeting with the Christians

Thereafter, Ibn Is-haaq رحمه الله reported regarding the Islaam of Salaam al-Faarisee (the Persian) رضي الله عنهما, from the narration of Ibn `Abbaas رضي الله عنهما. Ibn `Abbaas said that Salmaan al-Faarisee himself narrated to me: "I grew up in the town of Asbahaan (Isfahaan in Persia) in the village of Jayyu. My father was the Dihqaan (chief) of the village. I was the most beloved of Allaah's creation to my father. His love for me was so strong (that he feared to lose me or have anything happen to me), so he kept me at home (as a prisoner) in the same way that young girls were kept.

I became devoted to the Magian religion so much so that I attained the position of custodian of the fire (which we worshipped). My duty was to see that the flames of the fire kept burning and that it did not go out for a single hour (day or night).

My father had a vast farm (which he himself looked after). One day he was very busy with his duties (as Dihqaan in the village), so he said to me: My son, as you see, I am too busy to go out to the farm now. Go and look after matters there for me today. He instructed me on what needed to be get done and said: Do not stay away from me for long, as you are more important to me than the farm and all my other possessions.

On my way to the farm, I passed a Christian church and the voices at prayer attracted my attention. I did not know anything about (Christianity or about) the followers of any other religion throughout the time my father kept me in the house away from people. When I heard the voices of the Christians I entered the church to see what they were doing. I was impressed by their manner of praying and felt drawn to their religion. I said: "By Allaah! This is better than the religion that we are upon. I shall not leave them until the sun sets."

(That day) I did not go to my father's farm. I asked them (the Christians): "Where did this religion originate?" They said: It originated in al-Shaam (Greater Syria). I returned home (in the night). My father met me and asked: My son, where have you been? Did I not entrust you with an obligation? I told him: O my father! I passed by some people who were praying in their church, and I was impressed by their religion. So I was with them till sunset.

He (was dismayed and) said: My son, there is nothing good in that religion. Your religion and the religion of your forefathers is better. I insisted: "No, their religion is better than ours."

My father became (upset and) afraid (that I would leave our religion). So he kept me locked up in the house and put a chain on my feet. I, however, managed to send a message to the Christians asking them to inform me when any caravan arrives from Syria. So when a caravan of Christian traders had arrived from Syria, they informed me about them. I said: When they plan to return to their land, inform me. So they informed me once the caravan was ready to return to Syria. I managed to unfetter myself and accompanied the caravan to Syria. There, I asked who was the leading person in the Christian religion and was directed to the bishop of the church. I went up to him and said: "I want to become a Christian and would like to attach myself to your service, learn from you and pray with you."

The bishop agreed and I entered the church in his service. I soon found out, however, that the man was corrupt. He would order his followers to give money in charity while holding out the promise of blessings to them. When they gave anything in charity, he would hoard it for himself and not give anything to the poor or needy. In this way, he amassed a vast quantity of gold and silver. I developed a strong hatred for him because of actions. When the bishop died and the Christians gathered to bury him, I told them: "This man was not good, he would ask for donations and encourage people towards it. But when you gave charity, he would hoard it for himself and would not give it to the poor and the need." They said: What evidence do you have? I said to them: I will show you his hoarded wealth. So I showed them the place where he kept their donations. When they saw the large jars filled with gold and silver they said: "We shall not bury him." They nailed him to a cross and threw stones at him.

Then they brought another person in place of the dead bishop. Salmaan said: I had not seen anyone praying better than the new bishop who was an ascetic and longed for the Hereafter and engaged in worship day and night. I was greatly devoted to him and spent a long time in his company. I loved him greatly. Then he also died. When he was on his deathbed, I said: "I was in service with you and loved you dearly, now death is approaching you, so counsel me. To whom do you suggest me to go and what do you instruct me to do?" He said: O my child! By Allaah, I do not know of anyone today who is upon what I used to practice. The earlier generation passed away and was replaced by people who changed and abandoned most of what they used to practice, except for a man in al-Mosul and he is so-and-so, and he is upon what I was upon. So go to him.

When he passed away, I went to the one in al-Mosul and said to him: "O so-and-so, so-and-so (in Syria) on his deathbed advised me to be with you and informed me what you were upon." He said: You can stay with me. I stayed with him and found him to be a good man and just as his companion described him. So when he was on his deathbed I said to him: "So-and-so before his death advised me to go to you and to be with you, and now you are on your deathbed. So who do you advise me to go and what do you advise me to do?" He said: O my child! By Allaah, I do not know of anyone who is upon what we practiced except for a man in Nusayibin and his name is so-and-so. So go to him.

When he passed away, I went to the one in Nusayibin (in present-day Turkey) and informed him about what was advised to me by my two companions. He said: Stay with me. I stayed with him and found him to be upon what was mentioned about him. I stayed with him until his death. When he was on his deathbed, I said to him: O so-and-so! The in (Syria) advised me to go to the one in (al-Mosul), and the one in (al-Mosul) advised me to go to you. Who do you advise me to go, and what do you instruct me to do?"

He said: O my child! By Allaah, I do not know anyone who is upon what we practiced, to whom I advise you to go, except for a man in Ammuriyyah (Amorium) in the Byzantine Empire, for he is upon what we were upon. So if you wish, you can join him. So when he passed away, I went to the person in Ammuriyyah and informed him about myself. He said: You can stay with me. I stayed with him and found him to be as my companion described him. Salaam added: I stayed with him, and made a profit till I had my own cows and sheep.

Then when death approached him, I said to him: "O so-and-so! I was advised by the first to go to the second, and the second advised me to go to the third, till I was advised to come to you. Who do you advise me to go, and what do you instruct me to do?"

He said: O my child! By Allaah, I do not know of anyone who is upon what we used to practice that I could advise you to go to. But the time has dawned upon us. The advent of the (promised) Prophet is near, the one who will be upon the religion of Ibraaheem. He will come from the lands of the `Arabs and will migrate to the land between the two Harrah ⁹⁶, in which there are palm groves having signs which are obvious. He (the awaited Prophet) will accept a gift but will not eat from the charity, between his shoulders there is the seal of the Prophets. So if you are able to go to that land, then

⁹⁶ Harrah refers to every mountainous land with black rocks. Between the two Harrah means the land between the two mountains.

you should do so. Salmaan said: “After his death, I stayed in Ammuriyyah as long as Allaah Willed me to stay there.

A group of `Arab traders from the Kalb tribe passed through Ammuriyyah, I told them: “Take me with you to the land of the `Arabs in return for whatever cows and sheep I have.” They agreed and I paid them. When we reached Wadi al-Qura (a place between Madeenah and Syria), they broke their agreement and sold me to a Jew. I worked as a servant for him and saw some palm trees and hoped that this would be the place that my companion had described. While I was there with this Jew, his nephew from the tribe of Banee Quraidhah in Madeenah came one day. So he sold me to his nephew, who took me with him to Yathrib (Madeenah), the city of palm groves, which is how the Christian at Ammuriyyah had described it.

At that time the Prophet ﷺ was inviting his people in Makkah to Islaam but I did not hear anything about him then because of the harsh duties which slavery imposed upon me. When the Prophet ﷺ reached Madeenah after his Hijrah (migration) from Makkah, I was in fact at the top of a palm tree belonging to my master doing some work. My master was sitting under the tree. A nephew of his came up and said: May Allaah kill Banu Qaylah! ⁹⁷ By God, they are now gathering at Qubaa to meet a man who has today come from Makkah and who claims he is a Prophet.

Salmaan said: I felt hot flushes as soon as I heard these words and I began to shiver so violently that I was afraid that I might fall on my master. I quickly got down from the tree and spoke to my master’s nephew: “What did you say? Repeat the news for me.” My master got very angry and spoke harshly to me and shouted: “What does this matter to you? Go back to what you were doing.” I replied: “Nothing, except that I wanted to ascertain that I heard him correctly.”

I had something that I had collected, and when evening came, I went to place where the Messenger of Allaah ﷺ had alighted in Qubaa. I went up to him and said: “I have heard that you are a righteous man and that you have companions with you who are strangers and are in need. Here is something from me as Sadaqah (charity). I see that you are more deserving of it than others.” I presented it to him; he ﷺ said to his companions: “Eat! 🍌”, but he himself refrained from eating. Salmaan said to himself: “This is the first (sign).”

⁹⁷ Meaning: The Ansaar (from the tribes of Aws and the Khazraj, the two main Arab tribes of Madeenah)

Salmaan continued: “I gathered some more and when the Prophet ﷺ left Qubaa for Madeenah I went to him and said: “I noticed that you did not eat of the Sadaqah I gave. This, however, is this is a gift with which I wish to honor you.” So he ﷺ ate some of it and asked his companions to join him, so they all ate from it. So I said to myself: “This is the second (sign).”

Salmaan said: Later I went to the Messenger of Allaah ﷺ while he was in Al-Baqee` al-Gharqad (graveyard) as he had attended the Janaazah (funeral) of one of his companions, he had two cloaks on him while he was sitting with his companions. I greeted him with Salaam and went behind him, looking at his back (between the shoulders): “Does he have the seal of the Prophet which my Christian companion had described to me?” When the Messenger of Allaah ﷺ saw me going behind him, he understood that I was looking for the confirmation of something which was described to me; so he let his cloak drop from his back, and I saw the Seal. Realizing that indeed he was the Prophet, I embraced him, kissed him and started to cry. ⁹⁸

The Messenger of Allaah ﷺ said to me: **“Turn around.”** So I turned around and I told him my story as I have told it to you, O Ibn `Abbaas. The Messenger of Allaah ﷺ wanted his companions to hear that.

Then Salmaan was kept busy with the work of a slave until he had missed attending (the battles of) Badr and Uhud with the Messenger of Allaah ﷺ. Salmaan said: Then the Messenger of Allaah ﷺ said to me: **“Draw up a contract of manumission, O Salmaan.”** So I draw up a contract of manumission with my master in return for three hundred palm trees which I would plant for him, and forty Uqiyahs (unit of weight in silver). The Messenger of Allaah ﷺ said to his companions: **“Help your brother.”**

So they helped me with the palm trees, one man gave thirty small trees and another gave twenty, and another gave fifteen, and another gave ten, i.e., each man gave according to what he had until they had collected three hundred small trees for me. Then the Messenger of Allaah ﷺ said to me: **“Go, O Salmaan, and dig the holes where they are to be planted. When you have finished, come to me and I will plant them with my own hand.”** So I dug the holes for them, and my companions helped me, then when I had finished, I came to him and told him. The Messenger of Allaah ﷺ came out with me and we started to bring the trees close and the Messenger of Allaah

⁹⁸ [TN: Some mistranslated this sentence to say that “Salmaan fell down in tears and began to kiss the Prophet’s feet and made Sujood (prostrated) to him.” This is a clear error in the translation]

ﷺ planted them with his own hand. By the One in Whose Hand is the soul of Salmaan, not one single tree among them died.⁹⁹ So I had paid off the trees but there still remained the money. A piece of gold the size of an egg was brought to the Messenger of Allaah ﷺ from one of his campaigns. He said: **“What happened to the Persian who had a contract of manumission?”** I was summoned to him and he ﷺ said: **“Take this and pay off what you owe, O Salmaan.”** I said: “How could this pay off everything I owe, O Messenger of Allaah?” He ﷺ said: **“Take it, and Allaah will help you to pay off what you owe.”** Salmaan said: So I took it and weighed it for them, and by the One in Whose hand is the soul of Salmaan, it was forty Uqiyahs, so I paid them their dues and I was set free. I was present with the Messenger of Allaah ﷺ at the battle of al-Khandaq (Trench), and after that, I did not miss any major event with him.^{100 101}

⁹⁹ In one of the narrations reported by Imaam Ahmad in his Musnad (23730) the wording are: “The Messenger of Allaah ﷺ planted all of them with his own hand except for the one which I had planted with my own hands. All of them stuck in except for one.” In this narration, there is `Alee Ibn Zaid, and he is Ibn Jad`aan and he is “Weak”.

¹⁰⁰ I (al-Albaanee) say: The chain of this narration is “Saheeh”. And from the route of Ibn Is-haaq, Imaam Ahmad reported it in his Musnad (23737), and Abu Nu`aim in “Dalaail al-Nubuwwah” (199). Imaam al-Bukhaaree mentioned some parts of it in “Mu`aalaq” form (i.e. without a chain).

Al-Haakim also reported it in his Mustadrak (6543, 6544), with a narration which is even longer than this. Ibn Katheer mentioned some parts of it in his book and then commented: “There are many strange things in this narration with these wording, and some parts oppose the narration reported by Is-haaq. And the narration through the route of Ibn Is-haaq is stronger in terms of its chain and better in its narrative and closer to what al-Bukhaaree reported.” So when al-Haakim said that the Hadeeth is “Saheeh”, al-Dhahabee followed it by saying: “Rather it is agreed upon its weakness.” The defect is because in its chain is `Alee Ibn `Aasim al-Waasitee, he is truthful but makes mistakes and combines (different narrations into one), as Ibn Hajr had mentioned in “al-Taqreeb”.

¹⁰¹ Narrated Abu Hurairah رضى الله عنه: While we were sitting with the Prophet ﷺ Surat al-Jumu`ah was revealed to him, and when the Prophet ﷺ recited the Aayah:

﴿وَأَخْرَجَ مِنْهُمْ لِمَا يُلْحَقُوا بِهِمْ﴾

{And He (Allaah) has sent him (Prophet ﷺ) also to others among them (Muslims) who have not yet joined them (but they will come)...} [Surah al-Jumu`ah (62): 3]

I said: “Who are they, O Allaah’s Messenger ﷺ?” The Prophet ﷺ did not reply till I repeated my question thrice. At that time, Salmaan al-Faarisee was with us. So Allaah’s Messenger ﷺ put his hand on Salmaan, saying: **“If Imaan (Faith) were at (the place of) ath-Thuraiyaa (Pleiades, the highest star), even then (some men or man from these people (i.e. Salmaan’s folk) would attain it.”** [Saheeh al-Bukhaaree (4897, 4898) and Saheeh Muslim (2546-230, 231)]

Imaam al-Bukhaaree reported in his Saheeh, from the narration of Abee `Uthmaan al-Nahdee from Salmaan al-Farsee informed him: "That he was sold (as a slave) by one master to another for more than ten times (i.e. between the age of 13 and 19)." ¹⁰²

¹⁰² Saheeh al-Bukhaaree (3946)

Chapter 16: Before commissioning of the Prophethood and some of the early signs (Part 4)

The conversations between Heraclius and Abu Sufyaan

Later in the book ¹⁰³ we will mentioned the incident of Abu Sufyaan's conversation with Heraclius, the king of the Byzantines, where he mentioned the characteristics of the

¹⁰³ [TN: Allaah have mercy on Shaikh al-Albaanee, he passed away before he could reach the chapter where Ibn Katheer mentioned this Hadeeth in his "al-Seerah". The following is the Hadeeth as reported in the Saheehain:

Narrated `Abdullaah Ibn `Abbaas رضي الله عنهما: Abu Sufyaan Ibn Harb informed me that Heraclius had sent a messenger to him while he had been accompanying a caravan from Quraish. They were merchants doing business in Shaam (Greater Syria), at the time when Allaah's Messenger صلى الله عليه وسلم had truce with Abu Sufyaan and the Kuffaar of Quraish. So Abu Sufyaan and his companions went to Heraclius at Ilya (Jerusalem). Heraclius called them in the court and he had all the senior Roman dignitaries around him. He called for his translator who, translating Heraclius's question said to them: "Who amongst you is closely related to that man who claims to be a Prophet?" Abu Sufyaan replied: "I am the nearest relative to him (amongst the group)."

Heraclius said: "Bring him (Abu Sufyaan) close to me and make his companions stand behind him." Abu Sufyaan added: Heraclius told his translator to tell my companions that he wanted to put some questions to me regarding that man (The Prophet صلى الله عليه وسلم) and that if I told a lie they (my companions) should contradict me." Abu Sufyaan added: "By Allaah! Had I not been afraid of my companions labeling me a liar, I would not have spoken the truth about the Prophet."

The first question he asked me about him was: 'What is his family status amongst you?'

I replied: 'He belongs to a good (noble) family amongst us.'

Heraclius further asked: 'Has anybody amongst you ever claimed the same (i.e. to be a Prophet) before him?'

I replied: 'No.'

He said: 'Was anybody amongst his ancestors a king?'

I replied: 'No.'

Heraclius asked: 'Do the nobles or the poor follow him?'

I replied: 'It is the poor who follow him.'

He said: 'Are his followers increasing decreasing (day by day)?'

I replied: 'They are increasing.'

He then asked: 'Does anybody amongst those who embrace his religion become displeased and renounce the religion afterwards?'

I replied: 'No.'

Heraclius said: 'Have you ever accused him of telling lies before his claim (to be a Prophet)?'

I replied: 'No.'

Heraclius said: 'Does he break his promises?'

I replied: 'No. We are at truce with him but we do not know what he will do in it.' I could not find opportunity to say anything against him except that.

Heraclius asked: 'Have you ever had a war with him?'

I replied: 'Yes.'

Then he said: 'What was the outcome of the battles?'

I replied: 'Sometimes he was victorious and sometimes we.'

Heraclius said: 'What does he order you to do?'

I said: 'He tells us to worship Allaah and Allaah alone and not to worship anything along with Him, and to renounce all that our ancestors had said. He orders us to pray, to speak the truth, to be chaste and to keep good relations with our Kith and kin.' [In another narration, there is the addition: 'to keep promises and to pay back the trust.']

Heraclius asked the translator to convey to me the following: "I asked you about his family and your reply was that he belonged to a very noble family. In fact all the Apostles come from noble families amongst their respective peoples. I questioned you whether anybody else amongst you claimed such a thing, your reply was in the negative. If the answer had been in the affirmative, I would have thought that this man was following the previous man's statement. Then I asked you whether anyone of his ancestors was a king. Your reply was in the negative, and if it had been in the affirmative, I would have thought that this man wanted to take back his ancestral kingdom. I further asked whether he was ever accused of telling lies before he said what he said, and your reply was in the negative. So I wondered how a person who does not tell a lie about others could ever tell a lie about Allaah. I then asked you whether the rich people followed him or the poor. You replied that it was the poor who followed him. And in fact all the Messengers have been followed by this very class of people. Then I asked you whether his followers were increasing or decreasing. You replied that they were increasing, and in fact this is the way of true faith, till it is complete in all respects. I further asked you whether there was anybody, who, after embracing his religion, became displeased and discarded his religion. Your reply was in the negative, and in fact this is (the sign of) true faith, when its delight enters the hearts and mixes with them completely. I asked you whether he had ever betrayed. You replied in the negative and likewise the Messengers never betray. Then I asked you what he ordered you to do. You replied that he ordered you to worship Allaah and Allaah alone and not to worship anything along with Him and forbade you to worship idols and ordered you to pray, to speak the truth and to be chaste. If what you have said is true, he will very soon occupy this place underneath my feet and I knew it (from the scriptures) that he was going to appear but I did not know that he would be from you, and if I could reach him definitely, I would go immediately to meet him and if I were with him, I would certainly wash his feet."

Heraclius then asked for the letter addressed by Allaah's Messenger which was delivered by Dihyah al-Kalbee (رضي الله عنه) to the Governor of Busra, who forwarded it to Heraclius to read. The contents of the letter were as follows:

❦ **In the name of Allaah the Beneficent, the Merciful. (This letter is) from Muhammad the slave of Allaah and His Messenger to Heraclius the ruler of Byzantine. Peace be upon the one who follows the right path. To proceed, I invite you to Islaam, and if you become a Muslim you will be safe, and Allaah will double your reward, and if you reject this invitation of Islaam you will be committing a sin by misguiding your Areesiyyeen (peasants). (And I recite to you Allaah's statement):**

﴿يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا آدِثًا بَعْضًا أُولَئِكَ تَتْلَوْنَ قُرْآنَهُمْ لَا يَسْمَعُونَ﴾
﴿أَشْهَدُوا بِأَنَّا مُسْلِمُونَ﴾

{O people of the scripture! Come to a word common to you and us, that we worship none but Allaah and that we associate nothing in worship with Him, and that none of us shall take others as Lords beside Allaah. Then, if they turn away, say: Bear witness that we are Muslims (those who have surrendered to Allaah)} [Surah aal-`Imraah (3):64] ❦

Messenger of Allaah ﷺ and what revolves around it and his reasoning and deduction, and his acknowledging that the Prophethood (of Muhammad ﷺ), and his statement: “I knew it (from the scriptures) that he was going to appear but I did not know that he would be from you, and if I could reach him definitely, I would go immediately to meet him and if I were with him, I would certainly wash his feet. If what you have said is true, he will very soon occupy this place underneath my feet.”

Abu Sufyaan then added: “When Heraclius had finished his speech and had read the letter, there was a great hue and cry in the Royal Court. So we were turned out of the court. I told my companions that the affair of Ibn-Abi-Kabsha (the Prophet ﷺ) has become so prominent that even the King of Banee al-Asfar (Byzantine) is afraid of him. Then I started to become sure that he (the Prophet ﷺ) would be the conqueror in the near future till I embraced Islaam (i.e. Allaah guided me to it).”

The sub narrator adds: “Ibn al-Naatoor was the Governor of Ilya’ (Jerusalem) and Heraclius was the head of the Christians of Sham. Ibn al-Naatoor narrates that once while Heraclius was visiting Ilya’ (Jerusalem), he got up in the morning with a sad mood. Some of his priests asked him why he was in that mood. Heraclius was a foreteller and an astrologer. He replied: ‘At night when I looked at the stars, I saw that the leader of those who practice circumcision had appeared (become the conqueror). Who are they who practice circumcision?’ The people replied: ‘Except the Jews nobody practices circumcision, so you should not be afraid of them (Jews). Just Issue orders to kill every Jew present in the country.’

While they were discussing it, a messenger sent by the king of Ghassaan to convey the news of Allaah’s Messenger ﷺ to Heraclius was brought in. Having heard the news, he (Heraclius) ordered the people to go and see whether the messenger of Ghassaan was circumcised. The people, after seeing him, told Heraclius that he was circumcised. Heraclius then asked him about the Arabs. The messenger replied: ‘Arabs also practice circumcision.’

(After hearing that) Heraclius remarked that sovereignty of the `Arabs had appeared. Heraclius then wrote a letter to his friend in Rome who was as good as Heraclius in knowledge. Heraclius then left for Homs. (a town in Syrian and stayed there till he received the reply of his letter from his friend who agreed with him in his opinion about the emergence of the Prophet ﷺ) and the fact that he was a Prophet. On that Heraclius invited all the heads of the Byzantines to assemble in his palace at Homs. When they assembled, he ordered that all the doors of his palace be closed. Then he came out and said: ‘O Byzantines! If success is your desire and if you seek right guidance and want your empire to remain then give a pledge of allegiance to this Prophet (i.e. embrace Islaam).’

(On hearing the views of Heraclius) the people ran towards the gates of the palace like wild donkeys but found the doors closed. Heraclius realized their hatred towards Islaam and when he lost the hope of their embracing Islaam, he ordered that they should be brought back in audience.

(When they returned) he said: ‘What already said was just to test the strength of your conviction and I have seen it.’ The people prostrated before him and became pleased with him, and this was the end of Heraclius’s story (in connection with his faith).

[Saheeh al-Bukhaaree (7, 2940, 2941, 4553) and Saheeh Muslim (1773-74)]

Chapter 17: Before commissioning of the Prophethood and some of the early signs (Part 5)

Allaah تعالى says:

﴿الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ ۚ فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنْزِلَ مَعَهُ ۚ أُولَٰئِكَ هُمُ الْمُفْلِحُونَ﴾

{Those who follow the Messenger, the Prophet who can neither read nor write (i.e. Muhammad) whom they find written with them in the Taurah and the Injeel, - he commands them for al-Ma`roof (i.e. Islaamic Monotheism and all that Islaam has ordained); and forbids them from al-Munkar (i.e. disbelief, polytheism of all kinds, and all that Islaam has forbidden); he allows them as lawful at-Taiyibaat [(i.e. all good and lawful) as regards things, deeds, beliefs, persons, foods, etc.], and prohibits them as unlawful al-Khabaa'ith (i.e. all evil and unlawful as regards things, deeds, beliefs, persons, foods, etc.), he releases them from their heavy burdens (of Allaah's Covenant), and from the fetters (bindings) that were upon them. So those who believe in him (Muhammad), honor him, help him, and follow the light (the Qur'aan) which has been sent down with him, it is they who will be successful.} [Surah al-A`raaf (7): 157]

Imaam Ahmad recorded that Abu Sakhr Al-`Uqayli said that a Bedouin man said to him: "I brought some goods ¹⁰⁴ to al-Madeenah during the lifetime of Allaah's Messenger صلى الله عليه وسلم. After I sold it, I said to myself: 'I will meet that man (Muhammad) and hear from him.' So I passed by him while he was walking between Abu Bakr and `Umar, and I followed them until they passed by a Jewish man, who was reading from an open copy of the Taurah. He was mourning a son of his who was dying and who was one of the most handsome boys. The Messenger of Allaah صلى الله عليه وسلم asked him (the father): **“I ask you by He Who has sent down the Taurah, do you not find the description of me and my advent in your Book?”** He nodded his head in the negative. His son said: “Rather, yes, by He Who has sent down the Taurah! We find the description of you and your advent in our Book. I bear witness that there is no deity worthy of worship except Allaah and

¹⁰⁴ [TN: in another narration, it is: a milk-producing camel]

that you are the Messenger of Allaah.” The Prophet said (to the Companions): **“Stop the Jew (the father) from (taking charge of) your brother (in Islaam).”** The Prophet then personally took care of the son’s funeral and led the funeral prayer on him.”

(Ibn Katheer said): The chain of this Hadeeth is “Jayyid” (sound) ¹⁰⁵ and is supported by a similar Hadeeth in the Saheeh narrated from Anas رضي الله عنه. ¹⁰⁶

Abu al-Qaasimal-Baghawee reported from his chain, that Faltaan Ibn `Aasim رضي الله عنه narrated that his maternal uncle said: I was sitting with the Messenger صلى الله عليه وسلم when his eyes fell on a person, a Jew, who was wearing a shirt, trousers, and sandals. Faltaan added: The Prophet صلى الله عليه وسلم started talking to him, so he (the Jew in return was) saying: ‘O Messenger of Allaah!’ So the Prophet صلى الله عليه وسلم asked: **“Do you bear witness that I am the Messenger of Allaah?”** He said: ‘No!’ The Prophet صلى الله عليه وسلم said: **“Do you read the Taurah?”** He said: ‘Yes!’ The Prophet صلى الله عليه وسلم asked: **“Do you read the Injeel?”** He said: ‘Yes!’ The Prophet صلى الله عليه وسلم asked: **“and (do you read) the Qur’aan?”** He said: ‘No! But if you wish, I will read it.’

The Prophet صلى الله عليه وسلم said: **“When you read the Taurah and the Injeel, do you find my (description in them) as a Prophet?”** He said: ‘we do find your description and your advent (mentioned in them). But at the time of your advent, we were hoping that you will be from amongst us (i.e. a Jew). But when we saw you, we realized that you are not him (the promised one).’ The Messenger of Allaah صلى الله عليه وسلم said: **“And why is that, O Jew?”** He replied: ‘It is written with us: “Seventy thousand people from his Ummah will enter the Jannah without rendering any account.” But we do not see with you except only a small group of people.’ The Messenger of Allaah صلى الله عليه وسلم said: **“My Ummah ¹⁰⁷ will be more than seventy thousand and seventy thousand.”**

¹⁰⁵ Musnad Ahmad (23492) and graded as “Saheeh” by Shaikh al-Albaanee in al-Saheehah (3269)

¹⁰⁶ (Shaikh al-Albaanee said): He (Ibn Katheer) is pointing towards the Hadeeth reported by al-Bukhaaree in his Saheeh (1356):

Narrated Anas: A young Jewish boy used to serve the Prophet صلى الله عليه وسلم and he became sick. So the Prophet صلى الله عليه وسلم went to visit him. He sat near his head and asked him to embrace Islaam. The boy looked at his father, who was sitting there; he (the father) told the boy to obey Abul-Qaasim (meaning: the Prophet) and the boy embraced Islaam. The Prophet صلى الله عليه وسلم came out saying: **“Praises be to Allaah Who saved the boy from the Hell-fire.”**

[TN: In Sunan Abu Dawood (3095), the wording are: **“Praises be to Allaah Who saved the boy through me from the Hell-fire.”** and graded as “Saheeh” by Shaikh al-Albaanee]

¹⁰⁷ I (al-Albaanee) say: meaning: those people who will enter the Jannah without rendering any account. In Musnad al-Bazaar (3700) and others, the wording are: **“By the One (Allaah) in whose Hand is my soul! Indeed, I am him**

(Ibn Katheer said): This Hadeeth is “Ghareeb” (rare) from this chain (i.e. the Hadeeth with this wording was not reported except through this chain); and they did not report it. ¹⁰⁸

(the one you wait for), and they are (from) my Ummah, and they will be more than seventy thousand and seventy thousand. ﴿﴾

¹⁰⁸ I (al-Albaanee) say: The chain of this narration is “Saheeh”, and all the narrators are reliable. Al-Haithamee reported the same in “Majma` al-Zawaaid” (18698), on the authority of Faltaan Ibn `Aasim, but without mentioning his uncle; and he (al-Haithamee) said: “This was reported by al-Bazaar and its narrators are reliable.”

Similarly, al-Suyootee mentioned this narration in “al-Khasaais al-Kubraa” (1/26) and said: “This was reported by al-Tabaraanee (in “al-Kabeer (854, 855)), al-Baihaquee (in “al-Dlaail” (6/273)), Abu Nu`aim, Ibn `Asaakir.” He missed to mention that Ibn Hibbaan also reported it (in his Saheeh (6580)).

(Shaik al-Albaanee adds): **NOTE:** Our friend Dr. Muhammad Khaleel Harraas in his comments on the book “al-Khasaais” said: “This Hadeeth has the characteristics of being fabricated. It was not the habit of the Prophet ﷺ to ask anyone from the people of the Book about his description in the Taurah and the Injeel. This is why when the following Aayah was revealed to him ﷺ:

﴿فَإِنْ كُنْتَ فِي شَكٍّ مِّمَّا أَنْزَلْنَا إِلَيْكَ فَاسْأَلِ الَّذِينَ يُقْرَأُونَ الْكِتَابَ مِنْ قَبْلِكَ﴾

{So if you (O Muhammad) are in doubt concerning that which We have revealed unto you, [i.e. that your name is written in the Taurah and the Injeel] then ask those who are reading the Book [the Taurah and the Injeel] before you.} [Surah Yunus (10): 94]

He ﷺ said: **﴿I do not doubt nor will I ask (them).﴾**”

I (al-Albaanee) say: The Hadeeth (of Faltaan Ibn `Aasim) is “Saheeh”, and claiming it to be fabricated is recklessness and repulsive. This is because, nowhere in the Hadeeth is it mentioned that he ﷺ questioned the Jew for removing his (own) doubt regarding what was revealed to him from his Lord. He ﷺ is far away from having such a doubt! The question could have been for any other reason. Example: establishing evidence against the opponent using the opponent’s own words, and this Hadeeth is one of them; and there are many more examples.

What is obligatory is that one should try to reconcile between the established Texts wherever possible, as has been established in the books of Usool (Principles) of Hadeeth and Fiqh (Jurisprudence). And in this regards, we have the Athar (statements) of `Alee (Ibn Abu Taalib) and Ibn Mas`ood رضي الله عنهما. They both said: **﴿If you are told a Hadeeth from the Messenger of Allaah ﷺ, then think of it in the best, most guided and most pious manner.﴾**

From `Alee in Musnad Ahmad (985, 986, 987, 1039, 1080, 1081, 1082, 1092) and Sunan Ibn Maajah (20); and from Ibn Mas`ood in Musnad Ahmad (3645, 3940) and Sunan al-Daarimee (611); with chains which are “Saheeh”.

As for the Hadeeth which the Dr. had mentioned: **﴿I do not doubt nor will I ask (them).﴾**, it is not authentic because it is from the reports of Qataadah and which are “Mursal” (Hurried; i.e. a Tabi`ee reported directly from the Prophet ﷺ without mentioning the name of the Companion).

Moreover, there is another narration which supports the Hadeeth (of Faltaan Ibn `Aasim) under discussion

And it has been authentically reported in the Saheeh that the Messenger of Allaah ﷺ came to “Bait al-Midraas” of the Jews (a synagogue where they used to recite the Taurah and came for gathering). He ﷺ said to them: **“O assembly of the Jews! Surrender to Allaah (accept Islaam) and you will be safe. [By the One in Whose Hand is my soul! You indeed find my description mentioned in your books.]”** ¹⁰⁹

Narrated `Ataa Ibn Yasaar: I met `Abdullaah bin `Amr bin Al-`Aas رضي الله عنهما and asked him: Tell me about the description of Allaah’s Messenger ﷺ which is mentioned in Taurah. He replied: **“Yes! By Allaah, he is described in Taurah with some of the qualities attributed to him in the Qur’aan as follows: {O Prophet! We have sent you as a witness (for Allaah’s True religion), and a giver of glad tidings (to the faithful believers), and a warner (to the unbelievers)},¹¹⁰ and guardian of the illiterates. You are My slave and My messenger. I have named you “al-Mutawakkil” (who depends upon Allaah alone). You are neither discourteous, harsh, nor a noisemaker in the markets; and you do not do evil to those who do evil to you, but you deal with them with forgiveness and kindness. Allaah will not let him (the Prophet) die till he makes**

It was narrated that `Abdullaah Ibn Mas`ood رضي الله عنه said: “Verily, Allaah sent His Prophet ﷺ to be the cause of a man entering Paradise! He ﷺ entered the synagogue and saw some Jews, and one of the Jews was reading the Taurah to them. When they came to a description of the Prophet ﷺ, they stopped reading and there was a sick man in the gathering. The Prophet ﷺ said: **“Why did you stop reading?”** The sick man said: ‘They came to a description of a Prophet, so they stopped reading.’ Then the sick man came crawling, until he took the Taurah and read until he came to the description of the Prophet ﷺ and his Ummah. And he said: ‘This is a description of you and your Ummah. I bear witness that none has the right to be worshiped but Allaah and that you are the Messenger of Allaah.’ Then he died, and the Prophet ﷺ said to his companions: **“Take care of your brother.”** [Musnad Ahmad (3951) and its narrators are reliable] **[TN: In Irwaa al-Ghaleel (2479, 2707), the Shaikh graded this Hadeeth as “Dha’eef”.]**

¹⁰⁹ I (al-Albaanee) say: Imaam al-Bukhaaree mentioned this in his Saheeh in three places (3167, 6944, 7348) and Muslim in his Saheeh (1765-61); but without the phrase mentioned within the brackets.

[TN: The complete narration is as follows:

Narrated Abu Hurairah رضي الله عنه: While we were in the Masjid, Allaah’s Messenger ﷺ came out and said: **“(Let us) go to the Jews.”** So we went out with him till we came to Bait-al-Midraas. The Prophet ﷺ stood up there and called them, saying: **“O assembly of Jews! Surrender to Allaah (embrace Islaam) and you will be safe!”** They said: “You have conveyed Allaah’s message, O Aba-al-Qaasim” Allaah’s Messenger ﷺ then said to them: **“That is what I want; embrace Islaam and you will be safe.”** They said: “You have conveyed the message, O Aba-al-Qaasim.” Allaah’s Messenger ﷺ then said to them: **“That is what I want”**, and repeated his words for the third time and added, **“Know that the earth is for Allaah and I want to exile you from this land (Arabian peninsula), so whoever among you has property he should sell it, otherwise, know that the land is for Allaah and His Messenger.”**]

¹¹⁰ Surah al-Ahzaab (33): 45 and Surah al-Fath (48): 8

straight the crooked people by making them say: “None has the right to be worshiped but Allaah”, with which will be opened blind eyes, and deaf ears, and enveloped hearts.”¹¹¹

`Ataa Ibn Yasaar then said: I (later) met Ka`b (al-Ahbaar) رضي الله عنه and asked him the same. He replied (exactly) the same (as `Abdullaah Ibn `Amr), without any change in wordings.¹¹²

Al-Baihaqee reported from a different route on the authority of `Ataa' Ibn Yasaar that (`Abdullaah) Ibn Salaam رضي الله عنه used to say: **“We found the description of the Prophet ﷺ (mentioned in our books): ‘{O Prophet! We have sent you as a witness, and a giver of glad tidings, and a warner}, and guardian of the illiterates. You are My slave and My messenger. I have named you “al-Mutawakkil” (who depends upon Allaah alone). You are neither discourteous, harsh, nor a noisemaker in the markets; and you do not do evil to those who do evil to you, but you deal with them with forgiveness and kindness. Allaah will not let him (the Prophet) die till he makes straight the crooked people by making them say: “None has the right to be worshiped but Allaah”, with which will be opened blind eyes, and deaf ears, and enveloped hearts.”** `Ataa further said: Al-Laithee informed me that he had heard Ka`b al-Ahbaar say the same like Ibn Salaam.¹¹³

I (Ibn Katheer) say: The narration from `Abdullaah Ibn Salaam is similar to the earlier narration, but there are more narrations from `Abdullaah Ibn `Amr due to the fact that he found two scrolls (or pages) from the Books of People of the Book on the day of the battle of al-Yarmook, and he used to narrate from that a great deal.¹¹⁴

¹¹¹ Saheeh al-Bukhaaree (2125, 4838)

¹¹² Musnad Ahmad (6622)

¹¹³ Dalaail al-Nubuwwah of al-Baihaqee (1/376)

I (al-Albaanee) say: al-Daarimee reported in his Sunan (6), from the same route (as al-Baihaqee) and in it is `Abdullaah Ibn Saaleh who is “Dha`eef”.

¹¹⁴ [TN: `Abdullaah bin `Amr رضي الله عنهما used to narrate from those two scrolls because the Prophet ﷺ had allowed it when he ﷺ said: **“Convey (my teachings) to the people even if it were a single Aayah (Verse, sentence), and tell others the stories of Banee Israa’eel, for it is not sinful to do so. And whoever tells a lie on me intentionally, will surely take his place in the (Hell) Fire.”** [Saheeh al-Bukhaaree (3461) and Sunan al-Tirmidhee (2669)]]

One should know that many people from the Salaf (predecessors) used to transmit from the Taurah and it was common knowledge with them, of the things that Allaah تعالى had revealed to Moosaa عليه السلام.

The knowledge that he صلى الله عليه وسلم has been mentioned in the books of the people of the Book is an essential part of the (our) religion (and which is well known among the Muslims and no claim of ignorance will be accepted in this case), and in the Qur'aan, many Aayaat have been revealed as proof of that, and we (Ibn Katheer) have explained them in (our Tafseer), and all praise is for Allaah alone. Some of these Aayaat are as follows:

﴿الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ مِنْ قَبْلِهِ هُمْ بِهِ يُؤْمِنُونَ * وَإِذَا يُتْلَىٰ عَلَيْهِمْ قَالُوا آمَنَّا بِهِ إِنَّهُ الْحَقُّ مِنْ رَبِّنَا إِنَّا كُنَّا مِنْ قَبْلِهِ مُسْلِمِينَ﴾

{Those to whom We gave the Scripture [i.e. the Taurah and the Injeel] before it, - they believe in it (the Qur'aan). And when it is recited to them, they say: "We believe in it. Verily, it is the truth from our Lord. Indeed even before it we have been from those who submit themselves to Allaah in Islaam as Muslims (like `Abdullaah bin Salaam and Salman al-Faarisee).} [Surah al-Qasas (28): 52-53]

And Allaah تعالى says:

﴿الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ ۚ وَإِنَّ فَرِيقًا مِّنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ﴾

{Those to whom We gave the Scripture (Jews and Christians) recognize him (Muhammad) as they recognize their sons. But verily, a party of them conceal the truth while they know it - [i.e. the qualities of Muhammad which are written in the Taurah and the Injeel].} [Surah al-Baqarah (2): 146]

And Allaah تعالى says:

﴿قُلْ آمِنُوا بِهِ أَوْ لَا تُؤْمِنُوا ۚ إِنَّ الَّذِينَ أُوتُوا الْعِلْمَ مِنْ قَبْلِهِ إِذَا يُتْلَىٰ عَلَيْهِمْ يَخِرُّونَ لِلْأَذْقَانِ سُجَّدًا * وَيَقُولُونَ سُبْحَانَ رَبِّنَا إِنْ كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا﴾

{Say (O Muhammad to them): "Believe in it (the Qur'aan) or do not believe (in it). Verily! Those who were given knowledge before it (the Jews and the Christians like `Abdullaah bin Salaam and Salmaan al-Faarisee), when it is recited to them, fall down

on their faces in humble prostration.” And they say: “Glory be to our Lord! Truly, the Promise of our Lord must be fulfilled.”} [Surah al-Israa’ (17): 107-108]

And Allaah تعالى says:

﴿وَإِذَا سَمِعُوا مَا أُنْزِلَ إِلَى الرَّسُولِ تَرَىٰ أَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ مِمَّا عَرَفُوا مِنَ الْحَقِّ ۖ يَقُولُونَ رَبَّنَا آمَنَّا فَاكْتُبْنَا مَعَ الشَّاهِدِينَ﴾

{And when they (who call themselves Christians) listen to what has been sent down to the Messenger (Muhammad), you see their eyes overflowing with tears because of the truth they have recognized. They say: “Our Lord! We believe; so write us down among the witnesses.”} [Surah al-Maaidah (5): 83]

And there are many more proofs in the stories of al-Najjaashee, Salmaan (al-Faarisee), `Abdullaah Ibn Salaam, and others which will be mentioned later. ¹¹⁵ And all praise is for Allaah alone.

In addition, we (Ibn Katheer) have mentioned in our book (Qasas al-Anbiyaa’) some of the descriptions that (some of these Prophets) had mentioned regarding the coming of the Prophet صلى الله عليه وسلم, and the place of his birth, and the place of his migration, and the description of his Ummah, (which are mentioned) in the stories of Moosaa, Daniel and others.

In the Injeel too, the glad tidings of the Paraclete (Comforter) is mentioned, and it refers to Muhammad صلى الله عليه وسلم. ¹¹⁶

¹¹⁵ I (al-Albaanee) say: The story of al-Najjaashee will be mentioned in “Chapter: Migration to Abyssinia”; as for the story of Salmaan (al-Faarisee) was already mentioned in the previous chapter. As for the story of `Abdullaah Ibn Salaam, the author (Ibn Katheer) will mention it in the chapter concerning the Prophet’s صلى الله عليه وسلم migration (to Madeenah) and I have added another narration here (in this chapter).

[TN: Allaah have mercy of Shaikh al-Albaanee, since he passed away before he could reach the chapter on the Prophet’s migration to Madeenah, the narration of Islaam of `Abdullaah Ibn Salaam, which the Shaikh was referring to, will be mentioned in the footnote at the end of this chapter.]

¹¹⁶ [TN: Shaikh Muhammad Taqee-uddeen al-Hilali and Muhammad Mohsin Khan mentioned the following in the appendix to “The Noble Qur’aan”:

Biblical Prophecy of the advent of Muhammad صلى الله عليه وسلم :

John (14): 15-16

Al-Baihaqee reported (al-Dalaail) from the chain of al-Haakim that `Aaishah رضي الله عنها narrated that the Prophet صلى الله عليه وسلم is mentioned in al-Injeel (with the description): “He is neither discourteous, nor harsh, nor a noisemaker in the markets; and he does not do evil to those who do evil to him, but he deals with them with pardons and forgives.” ¹¹⁷

[Shaikh al-Albaanee’s addition]

Narrated `Awf Ibn Maalik رضي الله عنه: One day the Prophet صلى الله عليه وسلم and I went to a Jewish synagogue in Madeenah on one of their festivals. They hated that we made an appearance. The Prophet صلى الله عليه وسلم said: **“O tribe of Jews! Show me twelve men from among you who testify that there is no one worthy of worship except Allaah, and that**

“If you love me, keep my commandments. And I will pray to the Father and He shall give you another Comforter that he may abide with you forever.”

Muslim theologians have said that “another Comforter” is Muhammad, the Messenger of Allaah; and him to “abide forever” means the perpetuity of his laws and way of life (Sharee`ah) and the Book (Qur’aan) which was revealed to him.

John (15): 26-27

“But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, he shall testify of me. And you shall bear witness, because you have been with me from the beginning.”

John (16): 5-8

“But now I go away to Him who sent Me, and none of you asks Me, ‘Where are You going?’ But because I have said these things to you, sorrow has filled your heart. Nevertheless I tell you the truth. It is to your advantage that I go away; for if I do not go away, the Comforter will not come to you; but if I depart, I will send Him to you. And when he has come, he will reprove the world of sin, and approve of righteousness and judgment.”

John (16): 12-14

“I still have many things to say to you, but you cannot bear them now. However, when he, the Spirit of truth, has come, He will guide you into all truth; for he will not speak on his own authority, but whatever he hears he will speak; and he will tell you things to come. He will glorify Me, for he will take of what is mine and declare it to you.”

Disclaimer: This is by no means an encouragement to read the Bible.]

¹¹⁷ Al-Baihaqee in “al-Dalaail” (1/377-378) and al-Haakim in “al-Mustadrak” (4224) and said: “It is “**Saheeh**” as per the conditions of Imaam al-Bukhaaree and Imaam Muslim”, and al-Dhahabee agreed with him. But this is from their delusion; the narrators in this chain are as per the condition of Imaam Muslim only, except for Ahmad Ibn `Abdul-Jabbaar, both (al-Bukhaaree and Muslim) did not report through him. Al-Haafidh (Ibn Hajar) said: “He is “**Dah`eef**” but in Seerah he is “**Saheeh**”.

[TN: in al-Saheehah (2458) Shaikh al-Albaanee graded this as “**Hasan**”.]

Muhammad is Allaah's Messenger, and Allaah will spare all the Jews under the heaven from the wrath He (تعالى) has upon them. ﴿﴾

They remained silent; no one answered him. So he ﷺ repeated what he had said, but and no one answered. So he ﷺ repeated it the third time, but no one answered. So he ﷺ said: **﴿By Allaah, you deny! I am al-Haashir (gatherer) and I am al-`Aaqib (the last, after whom there will be no Prophet or Messenger), and I am the chosen Prophet, whether you believe or deny. ﴿﴾**

The Prophet ﷺ and I then turned to leave. As we were about to exit, a man from behind us called: "(Stay where) you are, O Muhammad!" The man walked towards us and said: "O tribe of Jew! What sort of man am I?" They replied: "By Allaah, we do not know of any other man among us who knows the Book of Allaah (Taurah) better than you, nor anyone more knowledgeable about jurisprudence than you, and your father before you, and your grandfather before your father." The man said: "Then, by Allaah, I testify for him (the Prophet ﷺ) that he is Allaah's Messenger that you find in the Taurah." They said: "You lied." Then they retracted what they said about him earlier, and said bad things about him. The Prophet ﷺ said: **﴿You lied; what you said is not acceptable. First, you praise him with many virtues, then when he believes (in me), you say what you say now? What you say is not accepted. ﴿﴾**

Then the three of us, the Prophet ﷺ, I and 'Abdullaah ibn Salaam, exited. Allaah then revealed:

﴿قُلْ أَرَأَيْتُمْ إِنْ كَانَ مِنْ عِنْدِ اللَّهِ وَكَفَرْتُمْ بِهِ وَشَهِدَ شَاهِدٌ مِّنْ بَنِي إِسْرَائِيلَ عَلَىٰ مِثْلِهِ فَأَمَنَ وَاسْتَكْبَرْتُمْ ۚ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ﴾

{Say: "Tell me! If this (Qur'aan) is from Allaah, and you deny it, and a witness from among the Children of Israa'eel ('Abdullaah bin Salaam) testifies that this Qur'aan is from Allaah [like the Taurah], so he believed (embraced Islaam) while you are too proud (to believe)."} Verily! Allaah guides not the people who are Dhaalimoon (polytheists, disbelievers and wrong-doing).} [Surah al-Ahqaaf (46): 10]¹¹⁸

¹¹⁸ Musnad Ahmad (23984) and the wording are his; al-Haakim in "al-Mustadrak" (5756) and said: "It is "Saheeh" as per the conditions of al-Bukhaaree and Muslim", and al-Dhahabee agreed with him. But it is only as per the condition of Imaam Muslim only, as al-Bukhaaree did not report through Safwaan Ibn `Amr except in "al-Adab al-Mufrad".

[TN: This is the narration which Ibn Katheer mentioned in the chapter of the Prophet's migration and to which Shaikh al-Albaanee referred to in the earlier comment

Narrated Anas bin Maalik رضي الله عنه: Allaah's Messenger ﷺ arrived at Madeenah with Abu Bakr riding behind him on the same camel. Abu Bakr was an elderly man known to the people, while Allaah's Messenger ﷺ was a youth that was unknown. Thus, if a man met Abu Bakr, he would say: "O Abu Bakr! Who is this man in front of you?" Abu Bakr would say: "This man shows me the Way." One would think that Abu Bakr meant the road, while in fact, Abu Bakr meant the way of virtue and good. Then Abu Bakr looked behind and saw a horse-rider pursuing them. He said: "O Allaah's Messenger ﷺ! This is a horse-rider pursuing us." The Prophet ﷺ looked behind and said: **“O Allaah! Cause him to fall down.”** So the horse threw him down and got up neighing. After that the rider, Suraaqah said: "O Allaah's Prophet! Order me whatever you want." The Prophet said: **“Stay where you are and do not allow anybody to reach us.”** So, in the first part of the day Suraaqah (pretended to be) an enemy of Allaah's Prophet (to divert the people from chasing the Prophet) and in the last part of it, he was a protector. Then Allaah's Messenger alighted by the side of the Al-Harrah and sent a message to the Ansaar, and they came to Allaah's Prophet and Abu Bakr, and having greeted them, they said: "Ride (your she-camels) safe and obeyed." Allaah's Messenger ﷺ and Abu Bakr rode and the Ansaar, carrying their arms, surrounded them. The news that Allaah's Prophet ﷺ had come circulated in Madeenah. The people came out and were eagerly looking and saying: "Allaah's Prophet has come! Allaah's Prophet has come! So the Prophet ﷺ went on till he alighted near the house of Abu Ayoob. While the Prophet ﷺ was speaking with the family members of Abu Ayoob, 'Abdullaah bin Salaam heard the news of his arrival while he himself was picking the dates for his family from his family garden. He hurried to the Prophet ﷺ carrying the dates which he had collected for his family from the garden. He listened to Allaah's Prophet and then went home. Then Allaah's Prophet said: **“Which is the nearest of the houses of our kith and kin?”** Abu Ayoob replied: "Mine, O Allaah's Prophet! This is my house and this is my gate." The Prophet ﷺ said: **“Go and prepare a place for our midday rest.”** Abu Ayoob said: "Get up (both of you) with Allaah's Blessings." So when Allaah's Prophet went into the house, 'Abdullaah bin Salaam came and said: "I testify that you (i.e. Muhammad) are Messenger of Allaah and that you have come with the Truth. The Jews know well that I am their chief and the son of their chief and the most learned amongst them and the son of the most learned amongst them. So send for them (i.e. Jews) and ask them about me before they know that I have embraced Islaam, for if they know that they will say about me things which are not correct." So Allaah's Messenger ﷺ sent for them, and they came and entered. Allaah's Messenger ﷺ said to them: **“O (the group of) Jews! Woe to you: be afraid of Allaah. By Allaah except Whom none has the right to be worshiped, you people know for certain, that I am Messenger of Allaah and that I have come to you with the Truth, so embrace Islaam.”** The Jews replied: "We do not know this." So they said this to the Prophet and he repeated it thrice. Then he said: **“What sort of a man is 'Abdullaah bin Salaam amongst you?”** They said: "He is our chief and the son of our chief and the most learned man, and the son of the most learned amongst us." He ﷺ said: **“What would you think if he should embrace Islaam?”** They said: "Allaah forbid! He cannot embrace Islaam." He ﷺ said: **“What would you think if he should embrace Islaam?”** They said: "Allaah forbid! He cannot embrace Islaam." He ﷺ said: **“What would you think if he should embrace Islaam?”** They said: "Allaah forbid! He cannot embrace Islaam." He ﷺ said: **“O Ibn Salaam! Come out to them.”** He came out and said: "O (the group of) Jews! Be afraid of Allaah except Whom none has the right to be worshiped. You know for certain that he is Messenger of Allaah and that he has brought a True Religion!" They said: "You tell a lie." On that Allaah's Messenger ﷺ turned them out. [Saheeh al-Bukhaaree (3911)]

Narrated Anas رضي الله عنه: When the news of the arrival of the Prophet ﷺ at Madeenah reached 'Abdullaah bin Salaam, he went to him to ask him about certain things. He said: "I am going to ask you about three things which only a Prophet can answer: 'What is the first sign of The Hour? What is the first food which the people of Paradise will eat? Why does a child attract the similarity to his father or to his mother?'" The Prophet ﷺ replied: **“Jibreel has just now informed me of that.”** Ibn Salaam said: "He (i.e. Jibreel) is the enemy of the Jews amongst

[End of Shaikh al-Albaanee's addition]

the angels." The Prophet ﷺ said: **“As for the first sign of the Hour, it will be a fire that will collect the people from the East to the West. As for the first meal which the people of Paradise will eat, it will be the caudate (extra) lobe of the fish-liver. As for the child, if the man’s discharge proceeds the woman’s discharge, the child attracts the similarity to the man, and if the woman’s discharge proceeds the man’s, then the child attracts the similarity to the woman.”** On this, `Abdullaah bin Salaam said: “I testify that none has the right to be worshiped except Allaah, and that you are the Messenger of Allaah”, and added: “O Allaah’s Messenger ﷺ! Jews invent such lies as make one astonished, so please ask them about me before they know about my conversion to Islaam.” The Jews came, and the Prophet ﷺ said: **“What kind of man is `Abdullaah bin Salaam among you?”** They replied: “The best of us and the son of the best of us and the most superior among us, and the son of the most superior among us.” The Prophet ﷺ said: **“What would you think if `Abdullaah bin Salaam should embrace Islaam?”** They said: “May Allaah protect him from that.” The Prophet ﷺ repeated his question and they gave the same answer. Then `Abdullaah came out to them and said: “I testify that none has the right to be worshiped except Allaah and that Muhammad is the Messenger of Allaah!” On this, the Jews said: “He is the most wicked among us and the son of the most wicked among us.” So they degraded him. On this, he (i.e. `Abdullaah bin Salaam) said: “It is this that I was afraid of, O Allaah’s Messenger (ﷺ).” [Saheeh al-Bukhaaree (3329, 3938, 4480)]

Chapter 18: The (foretellers) communication with the Jinn

That which the Jinn used to communicate to the foretellers or speak from behind the idols:

Imaam al-Bukhaaree reported on the authority of `Abdullaah Ibn `Umar (al-Khattaab) رضي الله عنهما that he said: I never heard `Umar mentioning about something, saying: “I think it is such-and-such”, except that he was quite right. Once while `Umar was sitting, a handsome man passed by him, `Umar said: “If I am not mistaken, this person is still on his religion of Jaahiliyyah (the pre-Islaamic period of ignorance) or he was their foreteller. Call the man to me.” When the man was called to him, he (`Umar) told him of his thought. The man said: “I have never seen such a day on which a Muslim is faced with such an accusation.” `Umar said: “I am determined that you should tell me the truth.” The man said: “I was a foreteller in Jaahiliyyah.” Then `Umar said: “Tell me the most astonishing thing your female Jinn had told you of.” He said: “One-day while I was in the market, she came to me scared and said: ‘Haven't you seen the Jinn and their despair and they were overthrown after their defeat (and prevented from listening to the news of the heaven) so that they (stopped going to the sky and) kept following camel-riders (i.e. `Arabs)?’” `Umar said: “He is right”, and added: “One day while I was near their idols, a man came with a calf and slaughtered it as a sacrifice (for the idols). An (unseen) creature shouted at him, and I have never heard harsher than his voice. He was crying: ‘O you bold evil-doer! A matter of success! An eloquent man is saying: None has the right to be worshiped except Allaah.’ On that the people fled, but I said: ‘I shall not go away till I know what is behind this.’ Then the cry came again: ‘O you bold evil-doer! A matter of success! An eloquent man is saying: None has the right to be worshipped except Allaah.’ I then went away and a few days later it was said: “A prophet has appeared.”” ¹¹⁹

¹¹⁹ Saheeh al-Bukhaaree (3866)

(Shaikh al-Albaanee said): Ibn Is-haaq has also reported this in his “al-Seerah” with even a more complete narration, but with a chain which is “**Mursal**”, and there are some narrators whose names are not mentioned. The author (Ibn Katheer) had mentioned all of them in his book, each differs from the other (in its wording), and having some defects (in its chain), and some (narrations) are “**Severely Weaker**” than the others. Al-Haafidh Ibn Hajr also pointed out this in his “al-Fath” (7/179), but he also said: “all these different routes strengthen each other”, meaning: as a whole (i.e. all of them combined together); otherwise, he himself pointed out the variations and the additions and omissions (in this narration). Anyways, what al-Bukhaaree has reported is the most authentic.

[TN: There are many instances where `Umar Ibn al-Khattaab's رضي الله عنه statements would confirm with Divine Revelation. As Allaah's Messenger صلى الله عليه وسلم had said: “**There had been among the people before you inspired persons and if there were any such among my Ummah `Umar Ibn al-Khattaab would be one of them.**”

The person's name was Sawaad Ibn Qaarib al-Azadee, and some said he is Sawaad Ibn Qaarib al-Sadoosee, from the people of al-Saraah, from the mountains of al-Balqaa', and he was one of the Companions.

Al-Haafidh Abu Nu`aim reported from Jaabir Ibn `Abdullaah رضي الله عنهما: The first news about the advent of the Prophet صلى الله عليه وسلم came from al-Madeenah. A woman in al-Madeenah had an assistant from the Jinn. He (the Jinn) came (to her) in the form of a white bird and landed on the wall. She said to him: "Will you not come down to us and speak to us and we speak to you, and you inform us and we inform you?" He said: "A Prophet has been sent to (the people of) Makkah who has prohibited illegal sexual intercourse, and taken away our tranquility (and prevented from listening to the news of the heaven)." ¹²⁰

Ibn Wahb explained the word Muhaddathoon as: "those who receive a hint from the High (Mulhamun)." [Saheeh Muslim (5901)]

More on this can be read from the following link:

<http://ilm4all.blogspot.com/2014/11/conformity-of-umars-statements-with.html>

¹²⁰ I (al-Albaanee) say: Dalaail al-Nubuwwah of Abu Nu`aim (56), and the chain of this narration is "Hasan". All the narrators of this narration are well known, they are from the narrators of "al-Tahdheeb" except for `Abdul Jabbaar Ibn `Aasim, and Abu Zur`ah has reported from him.

Chapter 19: How the Divine Revelation started to be revealed to Allaah's Messenger ﷺ and mentioning the first thing that was revealed to him from the Glorious Qur'aan

The Revelation first began when he ﷺ was forty years old. ¹²¹

Imaam al-Bukhaaree reported from `Aaishah رضي الله عنها that she said: The commencement of the Divine Inspiration to Allaah's Messenger صلى الله عليه وسلم was in the form of good dreams (in another narration it is: true dreams) which came true like bright daylight, and then the love of seclusion was bestowed upon him. So, he used to go to the cave of Hira' and devote himself to worship there for a number of nights, before his desire to see his family. He would bring with him the provisions for (his stay in the cave). Then he would return to Khadeejah and replenish his provisions for a similar number of nights, till suddenly the Truth descended upon him while he was in the cave of Hira'. The Angel came to him and asked him to read. The Prophet صلى الله عليه وسلم replied: **“I do not know how to read.”**

The Prophet صلى الله عليه وسلم added: **“The angel caught me (forcefully) and pressed me so hard that I could not bear it any more. He then released me and again asked me to read and I replied: ‘I do not know how to read.’ Thereupon he caught me again and pressed me a second time till I could not bear it any more. He then released me and again asked me to read but again I replied: ‘I do not know how to read (or what shall I read)?’ Thereupon he caught me for the third time and pressed me, and then released me and said:**

﴿اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ * خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ * اقْرَأْ وَرَبُّكَ الْأَكْرَمُ * الَّذِي عَلَّمَ بِالْقَلَمِ * عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ﴾

¹²¹ I (al-Albaanee) say: This is what those who have recorded the (Prophet's) biography and those who have knowledge of the narrations have affirmed to be the most correct, as al-Suhailee had said. It is also the statement of Ibn `Abbaas رضي الله عنهما, as al-Bukhaaree had recorded in his Saheeh (3902): **“Allaah's Messenger ﷺ started receiving the Divine Inspiration at the age of forty. Then he stayed in Makkah for thirteen years, receiving the Divine Revelation. Then he was ordered to migrate and he lived as an Emigrant for ten years and then died at the age of sixty-three (years).”** Muslim also reported the same in his Saheeh (2351-117). And whatever opposes this is **“Shaadh”** (i.e. when an acceptable narrator reports in contradiction to someone who is more reliable than him)). See also Taareekh al-Tabaree (2/290).

{Read in the name of your Lord, who has created (all that exists), has created man from a clot. Read! And your Lord is the Most Generous. Who has taught (the writing) by the pen. Has taught man that which he knew not.} [Surah al-`Alaq (96):1-5] 🌟

Then Allaah's Messenger صلى الله عليه وسلم returned with the Inspiration and with his heart beating severely. Then he went to Khadeejah bint Khuwailid and said: **“Cover me! Cover me!”** They covered him till his fear was over and after that he told her everything that had happened and said: **“I fear that something may happen to me.”** Khadeejah replied: “Never! By Allaah, Allaah will never disgrace you. You keep good relations with your kith and kin, you speak the truth, you bear people's burden, help the destitute, serve your guests generously and assist those who are stricken with calamities.”

Khadeejah then accompanied him to her cousin Waraqah Ibn Naufal Ibn Asad Ibn `Abdul `Uzza, who, during the Jaahiliyyah (Pre-Islaamic Period of ignorance) became a Christian and used to write the writing in Hebrew. He would write from the Injeel in Hebrew as much as Allaah wished him to write. He was an old man and had lost his eyesight. Khadeejah said to Waraqah: “Listen to the story of your nephew, O my cousin!” Waraqah asked: “O my nephew! What have you seen?” Allaah's Messenger described whatever he had seen. Waraqah said: “This is the same one who keeps the secrets (Angel Jibreel) whom Allaah had sent to Moosaa (عليه السلام). I wish I were young and could live up to the time when your people would turn you out.” Allaah's Messenger صلى الله عليه وسلم asked: **“Will they drive me out?”** Waraqah replied in the affirmative and said: “Anyone (man) who came with something similar to what you have brought was treated with hostility, and if I should remain alive till the day when you will be turned out then I would support you strongly.” But after a few days Waraqah died and the Divine Inspiration was also paused for a while and the Prophet صلى الله عليه وسلم became so sad - as we have heard ¹²² - that he intended several times to throw himself from the tops of high

¹²² I (al-Albaanee) say: the one who said the statement: “as we have heard”, is Ibn Shihaab al-Zuhree, one of the sub-narrators, who reported on the authority of `Urwah from `Aaishah. This statement of his is an indication that this paragraph is not according to the conditions of “Saheeh”, because this is from the statements of al-Zuhree and they are not connected (i.e. he did not mention from whom he had heard this), as Ibn Hajar had mentioned in “al-Fath”, so be aware. It is because of this reason that (Imaam) Muslim did not mention this passage in his “Saheeh”.

[TN: The addition is not from the statements of `Aaishah رضي الله عنها but it is from the statements of al-Zuhree, and he was a Taabi`ee and he did not witness that incident, nor did he mention which of the Companions had informed him about it.

See “Fath al-Baaree” (12/359) of Ibn Hajar. Abu Shaamah al-Maqdasee also said the same in “شرح الحديث المفتى في مبعث” 1/177. “النبي المصطفى

mountains and every time he went up the top of a mountain in order to throw himself down, Jibreel would appear before him and say: “O Muhammad! You are indeed Allaah’s Messenger صلى الله عليه وسلم in truth”, whereupon his heart would become quiet and he would calm down and would return home. And whenever there was a long gap between the periods of the coming of the inspiration, he would do as before, but when he used to reach the top of a mountain, Jibreel would appear before him and say to him what he had said before. ¹²³

This is how al-Bukhaaree reported the long Hadeeth under the Chapter: “Interpretation of dreams” in his Saheeh.

Jaabir bin `Abdullaah Al-Ansari رضي الله عنهما narrated while talking about the period of pause in Revelation reporting the speech of the Prophet صلى الله عليه وسلم: **“While I was walking, all of a sudden I heard a voice from the sky. I looked up and saw the same angel who had visited me at the cave of Hira’ sitting on a chair between the sky and the earth. I got afraid of him and came back home and said: ‘Wrap me (in blankets).’ And then Allaah revealed the following Aayaat (of Qur’aan):**

﴿يَا أَيُّهَا الْمُدَّثِّرُ * قُمْ فَأَنْذِرْ﴾ إِلَى ﴿وَالرُّجْزَ فَاهْجُرْ﴾

{O you (i.e. Muhammad)! Wrapped up in garments! Arise and warn (the people against Allaah’s Punishment)...} up to {and desert the idols.} [Surah al-Muddaththir (74):1-5] **After this the Revelation started coming strongly, frequently and regularly. ”**

¹²⁴

Imaam al-Bukhaaree رحمه الله reported (the Hadeeth of `Aaishah) in a few different places in his book and we (Ibn Katheer) have spoken about it in detail in (our book) “Sharh al-

The statements of al-Zuhree and others are not accepted (on their own) as they are “**Maqtoo’**” (disconnected, stopping till the Taabi’ee). These are like the “Mu`allaqaat” of al-Bukhaaree (narrations which Imaam al-Bukhaaree reported in his Saheeh without a chain (Isnaad)). Just because such narrations/statements are found in Saheeh of Imaam al-Bukhaaree does not qualify them to be Saheeh, nor is it correct to say: “reported by al-Bukhaaree”, because this is only said to the narrations which he reported with connected chain.

This narration has other chains as well, but which are either Weak or outright Fabricated.

See al-Dha’eefah (1052 & 4858) of Shaikh al-Albaanee for more discussion on this **]**

¹²³ Saheeh al-Bukhaaree (3, 4953, 6982) and the wording are his; and Saheeh Muslim (160-252)

¹²⁴ Saheeh al-Bukhaaree (4, 3238, 4922, 4924, 4925, 4926, 4954, 6214) and Saheeh Muslim (161-255, 256, 257)

Bukhaaree”, under “the chapter: How the Divine Revelation started”. We have discussed in detail about its Isnaad (different chains) and Matn (Text), and all praise is for Allaah alone.

Imaam Muslim also reported this narration (of `Aaishah) in his “Saheeh”, but it ended at the statement of Waraqah: “If I live to that day of yours, I will support you wholeheartedly.”

As for the statement of Umm al-Mu’mineen, `Aaishah رضي الله عنها: “The commencement (of the Divine Inspiration) to Allaah's Messenger (ﷺ) was in the form of true dreams in his sleep, for he never had a dream but it turned out to be true and clear as the bright daylight.” This statement of hers strengthens what Muhammad Ibn Is-haaq had reported from `Ubaid Ibn `Umair al-Laythee that the Prophet ﷺ said: **“While I was sleeping, Jibreel came to me with a rug made of silk in which there was a Book. He said: “Read!” I said: “I do not know how to read.” Thereupon he caught me and pressed me till I thought I was going to die. He then released me.”** ¹²⁵

He then mentioned the remaining of the Hadeeth same like that of `Aaishah.

Abu Shaamah said: Before his Prophethood, the Prophet ﷺ used to witness strange things. Among them was what Imaam Muslim mentioned in his “Saheeh”, on the authority of Jaabir Ibn Samurah رضي الله عنه that the Prophet ﷺ said: **“I recognize the stone in Makkah which used to greet me Salaam before my advent as a Prophet and I recognize that even now.”** ¹²⁶

End of quote from Abu Shaamah.

¹²⁵ “Al-Seerah” (1/252), the chain of this narration is “**Saheeh Mursal**” (i.e. the chain till `Ubaid Ibn `Umair is Saheeh but the link between him and the Prophet is missing). Something similar was also reported by al-Haakim in “al-Mustadrak” (3955), from the narrations of `Amr Ibn Deenaar from Jaabir Ibn `Abdullaah that the Prophet ﷺ had said. Al-Haakim then mentioned that the correct is that this chain is “Mursal” and the mention of Jaabir is not there.

[**TN:** Apart from being “Mursal”, the text of this narration also opposes the authentic narration. In this narration it mentioned that the Prophet ﷺ saw Jibreel in the state of sleep and not while he ﷺ was awake. This is baseless, as the meeting between the two Messengers took place in the state of wakefulness. See “al-Dha’eefah” (10/455-457).]

¹²⁶ Saheeh Muslim (2277-2)

The Prophet ﷺ used to love to the empty lands (far from the population) and isolating himself away from his people, because of the manifest error he saw them doing - worshipping idols and images and prostrating to them. His love for seclusion grew stronger as the time for receiving Inspirations (Revelation) from Allaah got closer – may peace and blessings of Allaah be upon him.

Explanation of some of the words from the Hadeeth of `Aaishah:

The statement: that he ﷺ used to do “al-Tahannath”, here means as: “worship”; whereas the real meaning of the word is “structure”, as al-Suhailee said: “Entering the structure” or “exiting the structure”.¹²⁷

“Tahajjad” means: abandoning the sleep (or waking up from it) for establishing the (night) prayers.

The statement: “till suddenly the Truth descended upon him while he was in the cave of Hira’”, meaning: it came to him all of a sudden, without any indication (nor was he expecting it), as Allaah تعالى said:

﴿وَمَا كُنْتَ تَرْجُو أَنْ يُلْقَىٰ إِلَيْكَ الْكِتَابُ إِلَّا رَحْمَةً مِّن رَّبِّكَ﴾

{And you were not expecting that the Book (this Qur’aan) would be sent down to you, but it is a mercy from your Lord.} [Surah al-Qasas (28): 86]

And it was during this period that the following Aayaat were revealed:

﴿اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ * خَلَقَ الْإِنسَانَ مِنْ عَلَقٍ * اقْرَأْ وَرَبُّكَ الْأَكْرَمُ * الَّذِي عَلَّمَ بِالْقَلَمِ * عَلَّمَ الْإِنسَانَ مَا لَمْ يَعْلَمْ﴾

¹²⁷ **TN:** Imaam al-Nawawee said: The word “al-Tahannath” (التحنُّث) means: worship, as was clarified in the Hadeeth. And in another narration, it is explained as: “doing righteous deeds and acts of obedience”. The Arab linguists have said: “al-Tahannath” means: “doing actions which take one away from sins”. Similarly, the words: “Ta’aththam” (تَأَثَّم), “Taharraj” (تَحَرَّج), and “Tahajjad” (تَهَجَّد) mean the same, i.e. doing actions which take one away from sins. [Sharh Saheeh Muslim of al-Nawawee (2/140)]

{Read in the name of your Lord, who has created (all that exists), has created man from a clot. Read! And your Lord is the Most Generous. Who has taught (the writing) by the pen. Has taught man that which he knew not.} [Surah al-`Alaq (96):1-5]

And these are the very first Aayaat of the Qur'aan to be revealed, as we have established in our "Tafseer", and which we will again mention here (in the next chapter). The day was Monday, as has been confirmed from the narration in Saheeh Muslim, from Abu Qataadah رضى الله عنه that the Prophet صلى الله عليه وسلم was asked about Fasting on Mondays, so he صلى الله عليه وسلم replied: **☞ That is the day on which I was born and the day on which I received Revelation. ☞** ¹²⁸

Ibn `Abbaas رضى الله عنهما said: **☞ Your Prophet صلى الله عليه وسلم was born on a Monday, and his mission began on a Monday... ☞** ¹²⁹

And there is no disagreement regarding this.

And what is well known is that it was the month of Ramadhaan in which the Revelation was first sent to the Prophet صلى الله عليه وسلم, as has been established from the narration of `Ubaid Ibn `Umair (al-Laythee) and Muhammad Ibn Is-haaq and others (some of which were already mentioned earlier). Ibn Is-haaq, as evidence, also presented the saying of Allaah تعالى:

﴿شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ﴾

{The month of Ramadhaan in which was revealed the Qur'aan, a guidance for mankind...} [Surah al-Baqarah (2): 185]

Imaam Ahmad reported from Waathilah Ibn al-Asqa` رضى الله عنه that the Prophet صلى الله عليه وسلم said: **☞ The Suhuf (Scriptures) of Ibraaheem عليه السلام were revealed on the first night of Ramadhaan, the Taurah was revealed on the sixth of Ramadhaan, the Injeel was**

¹²⁸ Saheeh Muslim (1162-197)

¹²⁹ [TN: Musnad Ahmad (2506) and al-Tabaraanee in "al-Kabeer" (2676, 11124, 12984), the complete narration is as follows: Ibn `Abbaas said: **☞ The Prophet صلى الله عليه وسلم was born on a Monday, his mission began on a Monday, he died on a Monday, he left Makkah, migrating to Madeenah, on a Monday, he came to Madeenah on a Monday, and he lifted up the Black Stone on a Monday. ☞**

The chain of this narration is "Da'eef" (Weak) because of Ibn Lahee`ah who had poor memory.]

revealed on the thirteenth of Ramadhaan, and the Qur'aan was revealed on the twenty-fourth of Ramadhaan. ﴿ 130

Ibn Mardawaih also reported the same in his Tafseer from Jaabir Ibn `Abdullaah رضي الله عنه attributing it to the Prophet صلى الله عليه وسلم .

This is why a group of Companions and Taabi`een were of the opinion that Laylatul-Qadr is on the twenty-fourth of Ramadhaan.

As for the statement of Jibreel: ﴿Read﴾ , and his صلى الله عليه وسلم reply: ﴿I do not know how to read.﴾ is a negation, i.e. I am not of those who can read properly; this was the opinion of al-Nawawee ¹³¹ and before him Shaikh Abu Shaamah (also said the same). As for those who say that he صلى الله عليه وسلم was just inquiring (meaning: should I read this?), are further away (from the truth) because the letter “ب” (in the word: بقارئ) is not added to a word when affirming something.

As for his صلى الله عليه وسلم saying: ﴿till I could not bear it any more﴾ , the Angel pressed him thrice. Al-Khattaabee said: “The Angel did that to test his صلى الله عليه وسلم endurance and to teach him self-control and discipline so that he becomes accustomed to carrying the responsibility and burden of Prophethood that is going to be placed on him. When he was receiving Revelation, he صلى الله عليه وسلم would be afflicted like the one who has a high temperature and would start sweating.”

Other said: “Jibreel did that for a number of reasons. One of them is: To awaken him to the grand message that he صلى الله عليه وسلم would be receiving after this, which is hard and stressful on a soul, as Allaah تعالى said:

﴿إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا﴾

{Verily, We shall send down to you a weighty Word} [Surah al-Muzzammil (73): 5]

¹³⁰ Musnad Ahmad (16984). I (al-Albaanee) say: The chain of this narration is “Hasan” as I have clarified in al-Saheehah (1575).

¹³¹ [TN: Sharh Saheeh Muslim of al-Nawawee (2/199)]

This is why, when he ﷺ would receive Revelation, his face would turn red, and he would be breathing heavily,¹³² and his forehead would be dripping with sweat even on an intensely cold day.¹³³

The statement: **“I fear that something may happen to me”**, this was because he witnessed an event which he had never seen before and something which he never imagined. On this, Khadeejah رضي الله عنها said to him: “Never! By Allaah, Allaah will never disgrace you.” It was said: it meant: (Allaah will protect you) from grief (and harm). This was because of her knowledge (and understanding) that Allaah تعالى handsomely rewards his creation (for their good deeds). Whoever possesses the characteristics of righteousness, will never be disgraced in this world or the Hereafter.

She then reminded him ﷺ of his virtuous characteristics and excellent traits, saying: “You keep good relations with your kith and kin, you speak the truth”, he ﷺ was well known for these traits with those who accepted (his message) and those who rejected it.

She also said: “You bear people’s burden”, meaning: he would provide for those who had families which they could not support.

She also said: “you help the destitute”, meaning: he would be the foremost in spending on the destitute, and outdo others in doing good to them.

She also said: “you serve your guests generously”, meaning: you give precedence to your guest over yourself while serving, and provide shelter for them.

She also said: “and you assist those who are stricken with calamities”, meaning: if anyone was afflicted with a calamity, he ﷺ would be in support of him and provide for him till there is stability in his livelihood.

¹³² [TN: Ya`la رضي الله عنه saw the Prophet ﷺ when he was receiving the Revelation, and he saw that the face of Allaah’s Messenger ﷺ was red and he breathing heavily (like someone snoring). [Saheeh al-Bukhaaree (1536, 4329, 4985) and Saheeh Muslim (1180-8)]]

¹³³ [TN: `Aaishah رضي الله عنها said: **“Verily I saw the Prophet ﷺ being Inspired Divinely on a very cold day and noticed the sweat dripping from his forehead (when the Inspiration was over).”** [Saheeh al-Bukhaaree (2)]]

And the statement of Waraqah: “I wish I were young”, meaning: how much I wish I were young today, deep-rooted in Imaan, filled with beneficial knowledge and righteous deeds.

And his statement: “I wish I could live up to the time when your people would turn you out”, meaning: so that I too could go out with you and support you.

And his statement: “I would support you strongly”, meaning: I will support you with full strength and might.

And the statement: “But after a few days Waraqah died”, meaning: he passed away after a few days of this incident, Allaah have mercy on him and be pleased with him, for he had expressed his Faith in what he found, and believed in what had happened, and he had a good intention for the future. ¹³⁴

Imaam Ahmad reported from the route of Ibn Lahee`ah from Abu al-Aswad, from `Urwah, from `Aishah رضي الله عنها that Khadeejah رضي الله عنها asked the Messenger of Allaah صلى الله عليه وسلم about Waraqah Ibn Naufal. She said to him: “He believed in you, but he died before your advent.” He صلى الله عليه وسلم said: **“I saw him in my sleep, and upon him were white clothes. Had he been from the people of the Fire, he would have been wearing something else.”**

I (Ibn Katheer) say: The chain of this narration is “**Hasan**”, but Al-Zuhree and al-Hishaam have reported from `Urwah in “**Mursal**” form, and Allaah knows best. ¹³⁵

Al-Haafidh Abu Ya`la reported from the route of Mujaalid, from al-Sha`bee, from Jaabir Ibn `Abdullaah رضي الله عنهما: The Messenger of Allaah صلى الله عليه وسلم was asked about Waraqah Ibn Naufal. He صلى الله عليه وسلم replied: **“I saw him in the middle part of the Jannah and upon him were garments of fine silk.”** He صلى الله عليه وسلم was asked about Zaid Ibn `Amr Ibn Nufail. He

¹³⁴ [TN: Question: Is it allowable to pray for Waraqah bin Naufal, and can one ask for Allaah’s Mercy upon him? Shaikh Ibn Baaz رحمه الله replied: “Yes, Allaah be pleased with him and have Mercy upon him.” [الحلل الإبريزية]]

¹³⁵ Musnad Ahmad (24367), [TN: but the wording are from Sunan al-Tirmidhee. The chain of this narration from Musnad Ahmad is “**Da`eef**” (Weak) because of Ibn Lahee`ah who had poor memory.]

I (al-Albaanee) say: al-Tirmidhee also reported it in his Sunan (2288) and al-Haakim in his al-Mustadrak (8187), from the route of `Uthmaan Ibn `Abdul Rahmaan, from al-Zuhree, from `Urwah, from `Aishah, and al-Haakim said: “Its chain is “Saheeh”. But al-Dhahabee refuted saying: “`Uthmaan, and he is al-Waqqasee is “**Matrook**” (abandoned).” This is why al-Tirmidhee said that this Hadeeth is “Ghareeb”. Shaikh al-Albaanee graded it as “**Dha`eef**” in Sunan al-Tirmidhee (2288).

ﷺ said: **“He will be raised on the Day of Judgment as a nation by himself.”** He ﷺ was asked about Abu Taalib. He ﷺ said: **“(By the permission of Allaah) I brought him from the lowest part of the Fire to the shallow part.”** He ﷺ was asked about Khadeejah, as she had passed away before the obligations (like the 5 daily prayers and fasting) and (other) rulings of the Qur’aan (were revealed). He ﷺ was said: **“I saw her by the river in Paradise, in a palace made of jewels, where there will be neither any noise nor any fatigue.”**

(Ibn Katheer said): The chain of this narration is “**Hasan**”, and for some statements, there is supporting evidence in the “**Saheeh**”. And Allaah knows best. ¹³⁶

Al-Bazaar and Ibn `Asaakir reported that `Aaishah رضي الله عنها said that the Prophet ﷺ said: **“Do not abuse Waraqah, for verily I saw that there are one or two gardens for him (in Paradise).”**

(Ibn Katheer said): The chain of this narration is “**Jayyid**”. ¹³⁷

Al-Baihaqee narrated from `Alee Ibn Abee Taalib رضي الله عنه: **“I was with the Prophet ﷺ in Makkah. We departed to one of its suburbs, and no mountain or tree was before him, except that it said: ‘Peace be upon you O Messenger of Allaah!’”** ¹³⁸

¹³⁶ Musnad Abu Ya`la (2047), and the correction was made from it.

(Shaikh al-Albaanee) said: Mujaalid, and he is Ibn Sa`eed al-Hamdaanee, and he is **not strong**, as has been mentioned in “al-Taqrreeb”.

[TN: Mujaalid has been declared as “Weak” by many, like Yahya Ibn Sa`eed, Ibn Ma`een, al-Daaraqutnee and others.]

[TN: As for the statement of Ibn Katheer regarding the supporting evidence, they are as follows:

- 1) The narrations regarding Zaid Ibn `Amr Ibn Nufail رضي الله عنه have already been mentioned under Chapter No. 8 of this book.
- 2) Regarding Abu Taalib, it is mentioned in Saheeh al-Bukhaaree (3883, 3885, 6208, 6564) and Saheeh Muslim (209-357, 358, 360).
- 3) Regarding the glad tidings given to Khadeejah رضي الله عنها, it is mentioned in Saheeh al-Bukhaaree (1792, 3819, 3820, 7497) and Saheeh Muslim (2432-71, 2433-72, 2434-73, 2435-74). **]**

¹³⁷ Also reported by al-Haakim in his al-Mustadrak (4211) and he said: “it is “**Saheeh**”, as per the condition of al-Bukhaaree and Muslim”, and al-Dhahabee agreed with him. Shaikh al-Albaanee said: “It is as they have said.” See al-Saheehah (405).

¹³⁸ (Shaikh al-Albaanee said): Also reported in Sunan al-Tirmidhee (3626), and al-Mustadrak of al-Haakim (4238) and he said: “It is “**Saheeh**””, and al-Dhahabee agreed with him, but it only reaches to the level of “**Hasan**”.

And we have already mentioned that the Prophet ﷺ said: “I recognize the stone in Makkah which used to greet me Salaam before my advent as a Prophet and I recognize that even now.”¹³⁹

[TN: The chain of al-Tirmidhee is “Dha`eef” in itself, but there is a similar narration reported by al-Tabaraanee in “al-Awsat” (5431) which is “Saheeh”, see “al-Saheehah” (2670)]

¹³⁹ Saheeh Muslim (2277-2)

Chapter 20: A discussion on which Aayaat were revealed first, and the two periods of cessation of al-Wahi (Revelation)

In the Saheehain, on the authority of Jaabir bin `Abdullaah Al-Ansari رضي الله عنهما narrated while talking about the period of pause in Revelation reporting the speech of the Prophet صلى الله عليه وسلم: “While I was walking, all of a sudden I heard a voice from the sky. I looked up and saw the same angel who had visited me at the cave of Hiraah’ sitting on a chair between the sky and the earth. I got afraid of him and came back home and said: ‘Wrap me (in blankets).’ And then Allaah revealed the following Aayaat (of Qur’aan):

﴿يَا أَيُّهَا الْمُدَّثِّرُ * قُمْ فَأَنْذِرْ﴾ إِلَى ﴿وَالرُّجْزَ فَاهْجُرْ﴾

{O you (i.e. Muhammad)! Wrapped up in garments! Arise and warn (the people against Allaah’s Punishment)...} up to {and desert the idols.} [Surah al-Muddaththir (74):1-5] After this the Revelation started coming strongly, frequently and regularly.”

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This is what was first revealed from the Qur’aan after the period of pause in Revelation, not which was first revealed in an absolute sense (i.e. the Aayaat of Surah al-`Alaq were revealed first and then the Aayaat from Surah al-Muddaththir were revealed after the period of pause). 142

From the Hadeeth of Jaabir رضي الله عنه, what is confirmed is that the first Aayaah that to be revealed was: {O you (i.e. Muhammad)! Wrapped up in garments!}. What is more correct is to understand his statement in light of what we have mentioned, because in the context of this narration it is evident that the Angel had visited the Prophet صلى الله عليه وسلم earlier, as he عليه وسلم was able to recognize him in his second visit because of what he saw

¹⁴⁰ Saheeh al-Bukhaaree (4, 3238, 4925, 4926, 4954, 6214) and Saheeh Muslim (161-255, 256,)

¹⁴¹ [TN: Shaikh Ibn Baaz was asked: For how long did the revelations stop? He رحمه الله said: “There is a difference of opinion on this. Some say it stopped for 3 years and some say less than that.” [الخلل الإبريزية من التعليقات البازية على صحيح البخاري]

Ibn Hajar also mentioned the same in “Al-Fath” (1/27)]

¹⁴² (Shaikh al-Albaanee said): The Hadeeth of `Aaishah رضي الله عنها, which was mentioned in the previous chapter, is clear about this.

during his first visit. Moreover, the statement: “while talking about the period of pause in Revelation”, is further proof that something had been revealed before this (second) visit. And Allaah knows best.

And it is reported in the Saheehain, that Yahya Ibn Abee Katheer narrated: I asked Abu Salamah Ibn `Abdul Rahmaan what was revealed first from the Qur’aan. He replied: “**{O you (i.e. Muhammad)! Wrapped up in garments!}**” (i.e. Surah Al-Muddaththir) I said: “They say it was: **{Read in the name of your Lord, who has created!}**” (i.e. Surah Al-`Alaq). On that, Abu Salamah said: “I asked Jaabir Ibn `Abdullaah about that, saying the same as you have said, whereupon he said: ‘I will not tell you except what Allaah’s Messenger صلی اللہ علیہ وسلم had told us. Allaah’s Messenger صلی اللہ علیہ وسلم said: **“I was in seclusion in the cave of Hiram', and after I completed the limited period of my seclusion. I came down (from the cave) and heard a voice calling me. I looked to my right but saw nothing. Then I looked up and saw something. So I went to Khadeejah (the Prophet's wife) and told her to wrap me up and pour cold water on me. So they wrapped me up and poured cold water on me. Then: {O you (i.e. Muhammad)! Wrapped up in garments!}** (i.e. Surah Al-Muddaththir) **was revealed to me.**” ¹⁴³

And in the earlier narration, it is mentioned: **“I looked up and saw the same angel who had visited me at the cave of Hira' sitting on a chair between the sky and the earth. I got afraid of him...”**, this is a clear statement that the Angel had visited him earlier, and brought to him something of the Revelation from Allaah like we had already mentioned. And Allaah knows best.

Then there are those who claim that the first thing that was revealed after this period of pause was from Surah al-Dhuha:

﴿وَالضُّحَىٰ * وَاللَّيْلِ إِذَا سَجَىٰ * مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ﴾

{By the forenoon (after sun-rise); And by the night when it is still (or darkens); Your Lord (O Muhammad) has neither forsaken you nor hated you.} [Surah al-Dhuhaa (93): 1-3] till its end. This is further from the truth, and opposes what has been authentically reported in the Saheehain (from the Hadeeth of Jaabir), that the first thing that was revealed from the Qur’aan after the pause of Revelation was:

﴿يَا أَيُّهَا الْمَدَّثِرُ * قُمْ فَأَنْذِرْ﴾

¹⁴³ Saheeh al-Bukhaaree (4922, 4923, 4924) and Saheeh Muslim (161-257)

{O you (i.e. Muhammad)! Wrapped up in garments! Arise and warn (the people against Allaah's Punishment)...} [Surah al-Muddaththir (74):1-2]

As for Surah al-Dhuhaa, it was revealed after the (second) period of pause of Revelation which was for a few numbers of nights, as has been authentically mentioned in the Saheehain and others, from the Hadeeth of Jundub Ibn `Abdullaah رضي الله عنه: Once the Prophet صلى الله عليه وسلم fell ill and did not offer the night prayers (Tahajjud) for a night or two or three. A woman (the wife of Abu Lahab) came to him and said: "O Muhammad! I do not see except that your Shaitaan has forsaken you." Then Allaah revealed (Surah al-Dhuhaa):

﴿وَالضُّحَىٰ * وَاللَّيْلِ إِذَا سَجَىٰ * مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ﴾

{By the forenoon (after sun-rise); And by the night when it is still (or darkens); Your Lord (O Muhammad) has neither forsaken you nor hated you.} ¹⁴⁴

So, with Surah al-`Alaq he صلى الله عليه وسلم received Prophethood, and with Surah al-Muddaththir he صلى الله عليه وسلم received Messengership and the task of conveying the Message to the people.

After that, the Divine Revelation started coming more frequently and regularly, i.e. one after the other.

Thereafter, the Messenger of Allaah صلى الله عليه وسلم arose and conveyed the Message with complete perfection, and he صلى الله عليه وسلم invited the near (i.e. his kinfolk) and the far (i.e. those who were not related), the free and the slaves. The wise and intelligent ones answered his call and believed in him, but the obstinate tyrants continued on their opposition and disobedience.

The first one of the freemen, to believe and testify to the truth among the men, was Abu Bakr al-Siddeeq.

¹⁴⁴ Saheeh al-Bukhaaree (1125, 4950, 4951, 4983) and Saheeh Muslim (1797-114, 115)

In another narration, the wording is: "Jibreel did not come to the Prophet صلى الله عليه وسلم (for some time) and so one of the Quraish women said: "His Shaitaan has deserted him." So came the Divine Revelation: **{By the forenoon (after sun-rise); And by the night when it is still (or darkens); Your Lord (O Muhammad) has neither forsaken you nor hated you.}**

From the youth was `Alee Ibn Abu Taalib.

From the women was Khadeejah bint Khuwailid, the wife of the Prophet ﷺ.

And from the freed slaves was Zaid Ibn Haarithah.

رضي الله عنهم وأرضاهم.

DRAFT

Chapter 21: Prohibiting the Jinn and averting the Shayaateen from eavesdropping while the Qur'aan is descending so that they do not steal a hearing, even if it is a single word, and then inform their counterparts from the men which creates confusion and the truth gets mixed with falsehood

It was from the Mercy of Allaah and His Favors, and His Kindness for creation that He تعالى placed a barrier which prevented the Jinn from listening, as He تعالى said, while informing about the Jinn:

﴿وَأَنَّا لَمَسْنَا السَّمَاءَ فَوَجَدْنَاهَا مُلِئَتْ حَرَسًا شَدِيدًا وَشُهُبًا * وَأَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقَاعِدَ لِلسَّمْعِ ۖ فَمَنْ يَسْتَمِعِ الْآنَ يَجِدْ لَهُ شِهَابًا رَّصَدًا * وَأَنَّا لَا نَدْرِي أَشَرُّ أُرِيدَ بِمَنْ فِي الْأَرْضِ أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا﴾

{“And we (Jinn) have sought to reach the heaven; but found it filled with stern guards and flaming fires; and verily, we used to sit there in stations, to (steal) a hearing, but any who listens now will find a flaming fire watching him in ambush; and we know not whether evil is intended for those on earth, or whether their Lord intends for them a Right Path.”} [Surah al-Jinn (72): 8-10]

And He تعالى said:

﴿وَمَا تَنَزَّلَتْ بِهِ الشَّيَاطِينُ * وَمَا يَنْبَغِي لَهُمْ وَمَا يَسْتَطِيعُونَ * إِنَّهُمْ عَنِ السَّمْعِ لَمْعُزُولُونَ﴾

{And it is not the Shayaateen (devils) who have brought it (this Qur'aan) down, neither would it suit them, nor they can (produce it). Verily, they have been removed far from hearing it.} [Surah al-Shu'araa' (26): 210-212]

Al-Haafidh Abu Nu`aim reported that Ibn `Abbaas رضي الله عنهما said: “The Jinn used to ascent through the heavens, trying to listen about the Revelation. So when they heard a statement, they would add nine (statements) to it. The statement that they heard would be true, while what they added was false. So it was with the advent of the Messenger of Allaah that they were prevented from their places. So they mentioned that to Iblees – and the stars were not shot at them before that. So Iblees said to them: ‘This is naught but an event that has occurred in the earth.’ So he sent out his armies, and they found the Messenger of Allaah standing in Salaah between two mountains” – I think he said

“in Makkah” – “So they (returned) to meet with him (Iblees), and informed him. He said: ‘This is the event that has happened on the earth.’” ¹⁴⁵

Also from Ibn `Abbaas رضي الله عنهما: “[The Messenger of Allaah صلى الله عليه وسلم neither recited the Qur’aan to the Jinn nor did he see them.] The Prophet صلى الله عليه وسلم set out with the intention of going to Sooq `Ukaaz (market of `Ukaaz, a valley near Taif) along with some of his companions. At the same time, a barrier was put between the devils and the news of heaven. Fire commenced to be thrown at them. The Devils went to their people, who asked them: “What is wrong with you?” They said: “A barrier has been placed between us and the news of heaven. And fire has been thrown at us.” They said: “The thing which has put a barrier between you and the news of heaven must be something which has happened recently. Go eastward and westward and see what has put a barrier between you and the news of heaven.” Those who went towards Tuhaamah came across the Prophet صلى الله عليه وسلم at a place called Nakhlah and it was on the way to Sooq `Ukaaz and the Prophet صلى الله عليه وسلم was offering the Fajr prayer with his companions. When they heard the Qur’aan they listened to it and said: “By Allaah, this is the thing which has put a barrier between us and the news of heaven.” They went to their people and said: “O our people; **{Verily we have heard a wonderful recital (Qur’aan) which shows the true path; we believed in it and would not ascribe partners to our Lord.}**” Allaah revealed the following Aayaat to his Prophet (Surah al-Jinn): **{Say: It has been revealed to me.}** And what was revealed to him was the conversation of the Jinn.”

This was reported in the Saheehain. ¹⁴⁶

Ibn Abee Shaibaah reported also from Ibn `Abbaas رضي الله عنهما: “There was not a tribe of Jinn except that it had a station where they would sit to steal a hearing. When the Revelation would descend, the Angels would hear the sound which is like the sound of iron (chains) being dragged on a rock. When the Angels hear this, they fall in prostration and do not raise their head till the Revelation descends. Then when it descends, they ask each other: “What has your Lord ordered? If it is something which would happen in the heavens, they would say: **{He has said that which is true and just, and He is the**

¹⁴⁵ (Shaikh al-Albaanee said): I did not find it being reported in “al-Dalaail” of Abu Nu`aim. It was reported by al-Tabaraanee in al-Kabeer (12431), and its narrators are reliable, from the narrators of “al-Saheeh” except for his (al-Tabaraanee’s) teacher, `Abdullaah Ibn Muhammad Ibn Sa`eed Ibn Abee Maryam. But this narration has a follow-up. It was reported by Ahmad in his Musnad (2482, 2977).

[TN: This was also reported by al-Tirmidhee in his Sunan (3324), and graded as “Saheeh” by Shaikh al-Albaanee.]

¹⁴⁶ Saheeh al-Bukhaaree (773, 4921) and Saheeh Muslim (449-149)

Most High, the Most Great.}” [Surah Saba’ (34):23]. And if it is something which will take place on earth, like the matters of the unseen, or death, or any other thing which would take place on earth, they would say: “Such-and-such is going to happen.” The Shayaateen would hear it and inform their counterparts (from the men).

When the Prophet ﷺ was sent, they were driven away with the (shooting) stars. The first ones to know about this was (the tribe of) Thaqeef. Those among them who had a lot of sheep would go to his sheep and slaughter a lamb every day, and the owners of camels would slaughter a camel every day. People were hurrying to dispose of their wealth. They said to each other: ‘Don’t do that, unless it is the star with which you seek guidance, otherwise, it is due to a matter which happened (recently).’ So when they looked at the star, through which they used to seek guidance, and that it was in its place and nothing happened to it, they stopped doing it. Allaah made the Jinns to scatter till they could hear the Qur’aan:

﴿فَلَمَّا حَضَرُوهُ قَالُوا أَنْصِتُوا﴾

{when they stood in the presence thereof, they said: “Listen in silence!”} [Surah al-Ahqaaf (46): 29]

Then the Shayaateen returned to Iblees and informed him about it. He said: “This is an event which took place on earth. Bring me the soil from all the (different) parts of the earth. When the soil from Tuhaamah was brought to him, he said: “This is where it happened.” ☞

This was also reported by al-Baihaquee and al-Haakim, from the route of `Ataa’ Ibn al-Saaib.¹⁴⁷

In another narration, `Abdullaah Ibn `Abbaas رضي الله عنهما reported: A person from the Ansaar who was amongst the Companions of Allaah’s Messenger ﷺ reported to me: As we were sitting during the night with Allaah’s Messenger ﷺ, a meteor shot gave a dazzling light. Allaah’s Messenger ﷺ said: “**What did you say in the Jaahiliyyah (pre-Islamic days of ignorance) when there was such a shot (of meteor)?**” ☞ They said: “Allaah and His Messenger know best (the actual position), but we, however, used to

¹⁴⁷ Musannaf Ibn Abee Shaibah (36542), and from him Abu Nu`aim reported it in his “al-Dalaail” (177).

(Shaikh al-Albaanee said): `Ataa’ Ibn al-Saaib is reliable, from the narrators of al-Bukhaaree.

say that that very night a great man had been born or a great man had died.” Whereupon Allaah’s Messenger ﷺ said: **“(These meteors) are neither shot at the death of anyone nor on the birth of anyone. Rather, when our Lord عز وجل decrees a matter, He is glorified by the bearers of the Throne. Then He is glorified by the inhabitants who are below them, then those below them, until such glorification reaches them who are in the heaven of this world. Then those who are near the bearers of the Throne ask these bearers of the Throne: ‘What your Lord has said?’ And they accordingly inform them what He says. Then the dwellers of heaven seek information from them until this information reaches the heaven of the world. In this process of transmission (the Jinn snatches) what he manages to overhear and he carries it to his friends. And when the Angels see the jinn they attack them with meteors. What they narrated as they heard it is true, but they distort it and add lies to it. 🌟** ¹⁴⁸

[Shaikh al-Albaanee’s addition]

Narrated Abu Hurairah رضي الله عنه: Allaah’s Prophet ﷺ said: **“When Allaah decrees some order in the heaven, the angels flutter their wings indicating complete surrender to His saying which sounds like chains being dragged on the rock. And when the state of fear disappears, they ask each other: ‘What has your Lord ordered? They say that {He has said that which is true and just, and He is the Most High, the Most Great.}”** [Surah Saba’ (34):23]. **Then the stealthy listeners (devils) hear this order, and these stealthy listeners are like this, one over the other. 🌟** (Sufyaan, a sub-narrator demonstrated by spreading the fingers of his right hand and placed them one over the other horizontally.) **“A stealthy listener hears a word which he will convey to that which is below him and the second will convey it to that which is below him until the last of them will convey it to the wizard or foreteller. Sometimes a flame (fire) may**

¹⁴⁸ Saheeh Muslim (2229-124) and Sunan al-Tirmidhee (3224)

[TN: Regarding the stars and meteors (or shooting stars), Allaah تعالى said:

﴿وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَجَعَلْنَاهَا رُجُومًا لِلشَّيَاطِينِ﴾

{And indeed We have adorned the nearest heaven with lamps, and We have made such lamps (as) missiles to drive away the Shayaateen (devils)...} [Surah al-Mulk (67): 5]

Imaam Al-Bukhaaree رحمه الله recorded in his Saheeh that Qataadah رحمه الله said: **“Allaah created the stars for three purposes: (1) As ornaments of the heavens; (2) As missiles against the devils; (3) As signposts for the guidance of travelers. Whoever interprets otherwise is mistaken. Such a person is to lose his reward (on the Day of Resurrection) and takes upon himself that which is outside his knowledge. 🌟]**

strike the devil before he can convey it, and sometimes he may convey it before the flame (fire) strikes him, whereupon the wizard adds to that word a hundred lies. The people will then say: ‘Didn’t he (i.e. magician) tell such-and-such a thing on such-and-such date?’ So that magician is said to have told the truth because of the Statement which has been heard from the heavens. ﴿ 149

Narrated `Aaishah رضي الله عنها: Some people asked Allaah’s Messenger صلى الله عليه وسلم about the soothsayers. Allaah’s Messenger صلى الله عليه وسلم said to them: **“They are nothing (i.e. they are liars). ﴿** The people said: “O Allaah’s Messenger صلى الله عليه وسلم ! Sometimes they tell something which comes out to be true.” Allaah’s Messenger صلى الله عليه وسلم said: **“That word which comes to be true is what a Jinn snatches away by stealing and then pours it in the ear of his foreteller with a sound similar to the cackle of a hen, and then they (foretellers) add to it one-hundred lies. ﴿ 150**

[end of Shaikh al-Albaanee’s addition]

¹⁴⁹ Saheeh al-Bukhaaree (4701, 4800, 7481)

¹⁵⁰ Saheeh al-Bukhaaree (5762, 6213, 7561) and Saheeh Muslim (2228-122, 123)

Chapter 22: How the Revelation used to descend upon the Prophet

صلی اللہ
علیہ وسلم

It was already mentioned earlier how Jibreel علیہ السلام brought the Revelation to the Prophet ﷺ the first time (from the Hadeeth of `Aaishah) and the second time (from the Hadeeth of Jaaber).

Narrated `Aaishah رضي الله عنها: Al-Haarith Ibn Hishaam رضي الله عنه asked the Prophet ﷺ: “How does the divine inspiration come to you?” He ﷺ replied: **“In all these ways: The Angel sometimes comes to me with a voice which resembles the sound of a ringing bell, and when this state abandons me, I remember what the Angel has said, and this type of Divine Inspiration is the hardest on me; and sometimes the Angel comes to me in the form of a man and talks to me, and I understand and remember what he says.”** رضي الله عنها `Aaishah added: “Verily I saw the Prophet ﷺ being inspired Divinely on a very cold day and noticed the sweat dripping from his forehead (as the Inspiration was over).” ¹⁵¹

And in the long Hadeeth of Ifk (slandering), `Aaishah رضي الله عنها said: **“By Allaah, Allaah’s Messenger ﷺ had not got up and nobody had left the house before the Divine Inspiration came to Allaah’s Messenger ﷺ. So, there overtook him the same state which used to overtake him, (when he used to have, on being inspired divinely). He was sweating so much so that the drops of the sweat were dropping like pearls though it was a (cold) winter day, and that was because of the heaviness of the Statement which was revealed to him.”** ¹⁵²

And in Saheeh Muslim, it is reported from `Ubaadah Ibn Saamit رضي الله عنه: **“When Wahee (inspiration) descended upon Allaah’s Messenger ﷺ, he felt a burden on that account and the color of his face underwent a change.”** ¹⁵³

¹⁵¹ Saheeh al-Bukhaaree (2, 3215) and Saheeh Muslim (2333-87)

¹⁵² Saheeh al-Bukhaaree (2661, 4141, 4750) and Saheeh Muslim (2770-56)

¹⁵³ Saheeh Muslim (2334-88)

[TN: `Ubaadah Ibn Saamit رضي الله عنه reported: “When Wahee descended upon Allaah’s Messenger ﷺ, he lowered his head, and so his Companions too would lower their heads, and when (this state) was over, he raised his head.” [Saheeh Muslim (2335-89)]

It is reported from Zaid Ibn Thaabit رضي الله عنه that the Prophet ﷺ dictated to him (the following Aayah):

﴿لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ﴾

{Not equal are those of the believers who sit (at home)...}

And...

﴿وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ﴾

{...and those who strive hard and fight in the Cause of Allaah...} [Surah al-Nisaa' (4): 95]

”

Zaid added: “ Ibn Umm Maktoom came while the Prophet ﷺ was dictating to me and said: ‘O Allaah’s Messenger! By Allaah, if I had the power to fight (in Allaah’s Cause), I would’, and he was a blind man. So Allaah revealed to his Messenger while his thigh was on my thigh, and his thigh became so heavy that I was afraid it might fracture my thigh. Then that state of the Prophet ﷺ passed and Allaah revealed:

﴿غَيْرِ أُولِي الضَّرَرِ﴾

{Except those who are disabled (by injury or are blind or lame etc)} ” 154

And in the Saheehain, Ya`la رضي الله عنه saw the Prophet ﷺ when he was receiving the Revelation, and he saw that the face of Allaah’s Messenger ﷺ was red and he breathing heavily (like someone snoring). 155

In a long Hadeeth, Abu Hurairah رضي الله عنه said: “ (At this moment) revelation came to the Prophet ﷺ and when he was going to receive the Revelation, we understood it, and when he was (actually) receiving it, none of us would dare raise his eyes to the Messenger of Allaah ﷺ until the revelation came to an end. ” [Saheeh Muslim (1780-84)]

¹⁵⁴ Saheeh al-Bukhaaree (2832, 4592)

¹⁵⁵ Saheeh al-Bukhaaree (1536, 4329, 4985) and Saheeh Muslim (1180-8)

And in the Saheehain, `Aaishah رضي الله عنها said: Saudah رضي الله عنها (the wife of the Prophet) went out to answer the call of nature after it was made obligatory (for all the Muslims ladies) to observe the veil. She was a bulky lady, and everybody who knew her before could recognize her. So `Umar Ibn Al-Khattaab saw her and said: “O Saudah! By Allaah, you cannot hide from us, so think of a way by which you should not be recognized on going out.” Saudah returned while Allaah’s Messenger صلى الله عليه وسلم was in my house taking his supper and a bone covered with meat was in his hand. She entered and said: “O Allaah’s Messenger صلى الله عليه وسلم! I went out to answer the call of nature and `Umar said to me such-and-such.” Then Allaah inspired him (the Prophet) and when the state of inspiration was over and the bone was still in his hand as he had not put it down, he said (to Saudah): **“You (women) have been allowed to go out for your needs.”** 156

(Ibn Katheer said): From this, it is understood that even while receiving Inspiration he did not completely lose his senses, and the evidence is that while he was sitting for dinner (he received the Inspiration), yet the bone (covered with meat) did not fall from his hand. صلوات الله وسلامه دائما عليه

Abu Ya`laa reported that al-Faltaan Ibn `Aasim رضي الله عنه said: **“While we were with the Messenger of Allaah صلى الله عليه وسلم, he received Divine Inspiration. And when he used to receive Inspiration, he would stare continuously, his eyes would be wide open, and his hearing and heart would be freed for the (Inspiration) which he was receiving from Allaah عز وجل, and it was from this that we recognized it (that he was being Divinely Inspired).”** 157

Imaam Ahmad and Abu Nu`aim reported that Asmaa’ Bint Yazeed رضي الله عنها said: **“I was holding reins of Al-`Adhbaa’, the she-camel of the Messenger of Allaah صلى الله عليه وسلم when**

¹⁵⁶ Saheeh al-Bukhaaree (4795, 5237) and Saheeh Muslim (2170-17)

¹⁵⁷ Musnad Abu Ya`laa (1583) and al-Tabaraanee in al-Kabeer (856). (Shaikh al-Albaanee said): Al-Haithmaee said: “It was reported by Abu Ya`laa, al-Bazzaar, and al-Tabaraanee, and the narrators of Abu Ya`laa are all reliable.” It was also reported in Musannaf Ibn Abee Shaibah and Saheeh Ibn Hibbaan (4712), and it is as he (al-Haithamee) had said.

[TN: Shaikh al-Albaanee graded is as “Saheeh” in “al-Ta`leeqaat al-Hassaan” (4692)]

Surah al-Maaidah was revealed to him in full, and because of its weight, it almost broke the limbs of the she-camel. ﴿ 158

Imaam Ahmad also reported `Abdullaah Ibn `Amr رضي الله عنهما said: ﴿ Surah al-Maaidah was revealed to the Messenger of Allaah صلى الله عليه وسلم while he was mounted (on his camel). And (because of its heaviness) it could not bear the weight and it kneeled down. ﴿ 159

(Ibn Katheer said): And it is reported in the Saheehain regarding the revelation of Surah al-Fath upon the Messenger of Allaah صلى الله عليه وسلم while he was returning from al-Hudaibiyh, while mounted on his camel. So sometimes it would be this way (the camel kneeling down because of the weight) and sometimes it would be the other way, depending on the situation. And Allaah knows best. 160

¹⁵⁸ Musnad Ahmad (27575, 27592). (Shaikh al-Albaanee said): Its chain is “Hasan li ghairihee”, see the next narration.

¹⁵⁹ Musnad Ahmad (6643). (Shaikh al-Albaanee said): Its chain is “Hasan li ghairihee”, due to the previous narration.

¹⁶⁰ I (al-Albaanee) say: It is possible to say: Only because the heaviness of the Wahee is not mentioned in this narration does not mean that it did not happen. Rather, the possibility is that it did happen but the narrator for some reason did not report it, like the way he did not narrate the effect of burden (it had on the Prophet صلى الله عليه وسلم), which were mentioned in the earlier narrations. Like the Hadeeth of Ibn `Abbaas, which will be mentioned later, and also this Hadeeth of Ibn Mas`ood رضي الله عنه.

He said: ﴿ We returned with the Prophet from al-Hudaibiyah...(then he mentioned that the Prophet صلى الله عليه وسلم and his Companions stopped at a place to spend the night, and when they woke up)...the she-camel of the Messenger of Allaah صلى الله عليه وسلم had strayed away. He asked to search for it. I found it (as its) rein had got stuck in a tree, and I brought it to the Prophet صلى الله عليه وسلم. He sat on it while he was happy. When the Divine Inspiration came upon him, he felt the burden on that account, and it was from this that we recognized it (that he was being Divinely Inspired). ﴿ Ibn Mas`ood added: ﴿ He was riding behind us alone. ﴿ He further said: ﴿ So when the Divine Inspiration came to him, he covered his head with his cloth, and he felt the burden because of it. So we knew that he was receiving the Revelation. Then he صلى الله عليه وسلم came to us and informed us that (the following) was Revealed to him:

﴿إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا﴾

{Verily, We have given you (O Muhammad) a manifest victory.} [Surah al-Fath (48): 1] [Musnad Ahmad (4421) and the chain of this narration is “Jayyid”]

[TN: The summary of different ways the Prophet used to receive Revelation:

Good Vision:

A Good or True vision was the first stage of Divine revelation to be experienced by the Prophet صلى الله عليه وسلم [Saheeh al-Bukhaaree (3)]. And Ibraaheem said: {“O my son! I have seen in a dream that I am slaughtering you...”} and the Prophet صلى الله عليه وسلم said: ﴿ The vision of a believer is the forty-sixth part of Prophecy. ﴿ [Saheehain]

Inspiration:

The Prophet ﷺ said: **“The Holy Spirit (Jibreel) blew into my heart (revealed to me) that no one will die till he gets his sustenance (that was decreed for him)...”** [al-Saheehah (2866) of Shaikh al-Albaanee]

Like the ringing of a bell:

The Prophet ﷺ said: **“Sometimes it is (revealed) like the ringing of a bell, this form of Inspiration is the hardest of all and then this state passes off after I have grasped what is inspired...”**

In the form of a Man:

The Prophet ﷺ said: **“...Sometimes the Angel comes in the form of a man and talks to me and I grasp whatever he says.”** [Saheeh al-Bukhaaree (2)]. Also the Hadeeth Jibreel; Companions also saw him in this form.

In the original form:

Jibreel عليه السلام twice came to the Prophet with the inspiration in his original form as mentioned in Surah al-Najm (53).

Direct Speech:

Allaah directly spoke with the Prophet ﷺ as happened on the Night of Israa, and also with Moosaa عليه السلام.]

Chapter 23: The instructions to the Prophet ﷺ to listen to the Qur'aan when it is being revealed without making haste to recite it

Allaah تعالى said:

﴿لَا تُحْرِكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ * إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ * فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْآنَهُ * ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ﴾

{Move not your tongue concerning (the Qur'aan, O Muhammad) to make haste therewith. It is for Us to collect it and to give you (O Muhammad) the ability to recite it (the Qur'aan), And when We have recited it to you (O Muhammad through Jibreel), then follow you its (the Qur'aan's) recital; then it is for Us (Allaah) to make it clear to you.} [Surah al-Qiyaamah (75): 16-19]

And Allaah تعالى also said:

﴿وَلَا تَعْجَلْ بِالْقُرْآنِ مِنْ قَبْلِ أَنْ يُقْضَىٰ إِلَيْكَ وَحْيُهُ ۚ وَقُلْ رَبِّ زِدْنِي عِلْمًا﴾

{And be not in haste (O Muhammad) with the Qur'aan before its revelation is completed to you, and say: "My Lord! Increase me in knowledge."} [Surah TaHa (20): 114]

This happened in the very beginning when the Revelation first began. He ﷺ, because of his eagerness to receive the Revelation which the Angel brought from Allaah عز وجل, used to compete with the Angel in its recitation (meaning that whenever Jibreel would say an Aayah, the Prophet ﷺ would say it with him due to his eagerness to memorize it). So Allaah تعالى Commanded him to silently listen to it while it is being revealed till it is completed. Allaah would make sure to collect it in his chest, and He تعالى would make it easy for him to recite and propagate it in the same way that it was revealed to him. And Allaah would explain it, interpret it and clarify it for him, and guide you to the meaning He تعالى has intended. This is why He تعالى said:

﴿وَلَا تَعْجَلْ بِالْقُرْآنِ مِنْ قَبْلِ أَنْ يُقْضَىٰ إِلَيْكَ وَحْيُهُ ۚ وَقُلْ رَبِّ زِدْنِي عِلْمًا﴾

{And be not in haste (O Muhammad) with the Qur'aan before its revelation is completed to you, and say: "My Lord! Increase me in knowledge."} [Surah TaHa (20): 114]

And the saying of Allaah تعالى: {Move not your tongue concerning (the Qur'aan, O Muhammad) to make haste therewith. It is for Us to collect it}, meaning: in your chest.

{and to give you the ability to recite it}, meaning: to recite it (as it was revealed to you).

{And when We have recited it to you}, meaning: when our Angel has recited it to you.

{then follow you its (the Qur'aan's) recital}, meaning: listen to it and contemplate. ¹⁶¹

{then it is for Us (Allaah) to make it clear to you.}, this is similar to Allaah's saying: {and say: "My Lord! Increase me in knowledge."}. ¹⁶²

Narrated Sa'eed bin Jubair: Ibn `Abbaas رضي الله عنهما in the explanation of the statement of Allaah تعالى: {Move not your tongue concerning (the Qur'aan) to make haste therewith.}, said: “Allaah’s Messenger صلى الله عليه وسلم used to bear the revelation with great trouble and used to move his lips (quickly) with the Inspiration.” Ibn `Abbaas moved his lips saying: “I am moving my lips in front of you as Allaah’s Messenger صلى الله عليه وسلم used to move his.” Ibn `Abbaas added: “So Allaah revealed: {Move not your tongue concerning (the Qur'aan) to make haste therewith. It is for Us to collect it and to give you (O Muhammad) the ability to recite it}, which means that Allaah will make him (the Prophet) remember the portion of the Qur'aan which was revealed at that time by heart and recite it. The statement of Allaah: {And when we have recited it to you (O Muhammad through Jibreel) then you follow its (Qur'aan's) recital}, means “listen to it and be silent.” {Then it is for Us (Allaah) to make it clear to you}, means: “Then it is (for Allaah) to make you recite it (and its meaning will be clear by itself through your tongue).” Afterwards, Allaah’s Messenger صلى الله عليه وسلم used to listen to Jibreel whenever he came and after his departure, he used to recite it as Jibreel had recited it. ” ¹⁶³

¹⁶¹ [TN: In his Tafseer, Ibn Katheer said: “listen to it then recite it as he taught you to recite it.”]

¹⁶² [TN: And In his Tafseer, Ibn Katheer said: “after memorizing it and reciting it, We will explain it to you, clarify it and inspire you with its meaning according to what We intended and legislated.”]

¹⁶³ Saheeh al-Bukhaaree (5, 4927, 4928, 4929, 5044, 7524) and Saheeh Muslim (448-147, 448-148)

Chapter 24: Khadeejah رضي الله عنها the first to embrace Islaam

Ibn Is-haaq said: Thereafter, the Revelation (of the entire Qur'aan) was completed for the Messenger of Allaah ﷺ (in stages and over a period of time). And he ﷺ was truthful (and sincere) in what he conveyed (from His Lord), and he faced it with full acceptance and carried the burden irrespective of if the people were pleased with him or displeased. The Prophethood is a heavy (responsibility) and (requires great) efforts and no one can bear it nor support it except those of strength and determination among the Messengers – through Allaah's support and guidance – because of what they face from the people and their rejection of the Message which these Messengers brought.

The Prophet ﷺ fulfilled all that Allaah تعالى had Commanded him to do, irrespective of the opposition and harm he received from his people.

And Ibn Is-haaq also said: Khadeejah Bint Khuwailid believed in him, and testified to the Truth which he ﷺ had brought from Allaah, and supported him in his affairs, for she was the first one to believe in Allaah and His Messenger and to testify to the truth which he had brought.

Allaah تعالى eased the burden of His Messenger through her. She did not say to him a thing which would have displeased him. She did not oppose him (in his Message) nor did she deny him – for all this would have grieved him. Allaah تعالى made her a source of comfort whenever he ﷺ would return to her, and she would support him, lessen his burden, spend on him, and defend him. رضي الله عنها وأرضاها.

Narrated Abu Hurairah رضي الله عنه: Jibreel عليه السلام came to the Prophet ﷺ and said: **“O Messenger of Allaah! Here is Khadeejah coming to you with a dish having meat soup. When she reaches you, greet her on behalf of her Lord (Allaah) and on my behalf, and give her the glad tidings that she will have a palace in Paradise built of Qasab (jewels) wherein there will be neither any noise nor any fatigue (trouble).”** 164

¹⁶⁴ Saheeh al-Bukhaaree (1792, 3817, 3819, 3820, 5229, 6004, 7484, 7497) and Saheeh Muslim (2432-71, 2433-72, 2434-73, 2435-74). The narrations of giving glad tidings to Khadeejah has been reported from Abu Hurairah, `Aaishah, and `Abdullaah Ibn Ja'far, `Abdullaah Ibn Abee Aufa رضي الله عنهم. See al-Saheehah (1554).

Chapter 25: The mentioning of those who were the foremost in accepting Islaam

Ibn Is-haaq reported on the authority of Iyyaas Ibn `Afeef, from his father (`Afeef), and `Afeef was the half-brother of al-Ash`ath, from the same mother. `Afeef said: “I used to be a trader and came to Mina during the Hajj season. Al-`Abbaas Ibn `Abdul-Muttalib was also a trader, so I came to him for trading purposes.” `Afeef further said: “While we were together, a man came out of the tent and stood offering the Salaah (prayer) while facing in the direction of the Ka`bah; then a woman came out and stood offering the Salaah (with him), then a young boy came out and stood offering the Salaah with him.” I said: “O al-`Abbaas! What is this religion? I don’t know what religion this is!” He (al-`Abbaas رضي الله عنه) said: “This is Muhammad Ibn `Abdullaah (ﷺ), he claims that Allaah has sent him (as a Messenger) and that the treasures of Kisraa (Persia) and Caesar will be conquered by him, and this woman is his wife, Khadeejah Bint Khuwailid, who believed in him, and this young boy is his cousin, `Alee Ibn Abu Taalib, who also believed in him.” `Afeef said: “Oh, I much I wish I had accepted Islaam on that day, for I would have been the fourth.” ¹⁶⁵

In another narration, `Afeef said: “A man came out of a nearby tent and looked at the sun. When he saw that the sun had declined, he offered the Salaah.”...then he mentioned about Khadeejah (like the previous narration).

Ibn Jareer reported from his chain, on the authority of Yahya Ibn `Afeef, that `Afeef said: “During the Jaahiliyyah (pre-Islaamic days of ignorance) I came to Makkah and visited al-`Abbaas Ibn `Adul-Muttalib. When the sun had risen and was hanging in the sky – and I was looking at the Ka`bah at that time – a young man approached (the Ka`bah) and glanced at the sky, then he faced the Ka`bah and stood facing in that direction.

¹⁶⁵ (Shaikh al-Albaanee said): This narration is not in the book: “Seerah al-Nabawiyyah” of Ibn Hishaam. Rather, this is from his (Ibn Hishaam’s) narration on the authority of Ziyaad Ibn `Abdullaah al-Bakkaa’ee, from Ibn Is-haaq which was mentioned in his introduction. As for this narration, then it is from the narrations of Yunus Ibn Bukair, from Ibn Is-haaq, as Ibn Katheer had mentioned in his original book. And from this route, Ibn Jareer had reported it in his “Tareekh” (2/311), but this Chain is “Dha’eef” (Weak). Iyyaas Ibn `Afeef is “Majhool” (unknown). Al-Dhahabee pointed this out when he said: “No one reported from him except for his son, Ismaa’eel.” And this Ismaa’eel is (like his father, i.e. “Majhool”). But even after this, Ibn Hibbaan mentioned both of them (as reliable narrators) in his book “al-Thiqaat” (as Ibn Hibaan was known for his leniency). Anyhow, this narration has a follow-up (i.e. there is another narration to support its meaning) which has also been reported by Ibn Jareer. See the next narration.

[TN: This was also reported in Musnad Ahmad (1787)]

Not a moment had passed except that a young boy came and stood to his right, and not a moment had passed except that a woman came and stood behind them. When the young man went into Rukoo` (bowed), the boy and the woman also bowed; when the young man rose from Rukoo`, the boy and woman also rose; when the young man went into Sujood (prostration), they both also did the same with him.” I said: “O al-`Abbaas! This is a great (and strange) event!” He (al-`Abbaas) replied: “A great event? Do you know who he is?” I said: “No.” He said: “He is Muhammad Ibn `Abdullaah (ﷺ) Ibn `Abdul-Muttalib, my nephew. Do you know who that young boy is?” I said: “No.” He said: “He is `Alee Ibn Abee Taalib Ibn `Abdul-Muttalib, my nephew. Do you know who that woman behind them is?” I said: “No.” He said: “She is Khadeejah Bint Khuwailid, the wife of my nephew. And he (my nephew, Muhammad) informed me that your Lord is the Lord of the heavens and the earth, and He (Allaah) has Commanded him with what you see them upon (i.e. to offer the Salaah). By Allaah! I do not know anyone on the surface of the earth who is upon this religion except for these three.” ¹⁶⁶

¹⁶⁶ I (al-Albaanee) say: This was reported by Ibn Jareer in his “al-Taareekh” (2/311), from the route of Asad Ibn `Abdah al-Bajalee, from Yahya Ibn `Afeef, from `Afeef.

This chain is “Dha`eef” (Weak) like the previous one because of the unknown narrators. No one considered Yahya Ibn `Afeef to be reliable except for Ibn Hibbaan. Al-Haafidh Ibn Hajar said: “He is acceptable” (i.e. when there is another supporting chain to back it up.)

As for Asad ibn `Abdah, and this is how he is mentioned here, is, in fact, Ibn `Abdullaah, as has been mentioned in “al-Meezaan” and “al-Tahdheeb”. It is mentioned that a group (of scholars) reported from him and that he was appointed as Ameer of Khuraasaan, and was generous, and was praised. (Imaam) al-Bukhaaree said: “There is no one to follow-up on his narrations” (i.e. he is alone in narrating it). Ibn Hibbaan mentioned him also amongst the reliable narrators in “al-Thiqaat”, and he (Ibn Hibbaan) said in “al-Taqreeb”: “In his Hadeeth, there is some weakness.”

I (al-Albaanee) say: This chain is acceptable due to supporting chains and follow-up narrations. As if this is why al-Haakim relied on it, and he pointed towards it after narrating this Hadeeth, he said:

“This chain of this Hadeeth is “Saheeh”, and it has a reliable supporting chain from the children of `Afeef.” And al-Dhahabee agreed with him. [See “al-Mustadrak” (4842)]

Ibn `Abdul-Barr also reported it in his book “al-Istee`aab” from two routes and said: “This Hadeeth is “Hasan Jiddan””.

Al-Haafidh (Ibn Hajar) concurred to that in “al-Isaabah” and he attributed it to Al-Baghawee and Abu Ya`laa.

It was also reported by al-Nasaa`ee in “al-Khasaa'is”. But there it is mentioned as “Asad Ibn Waddaa`ah” (instead of Asad Ibn `Abdah) and this is a mistake in printing (or copying).

(al-Haithemee said) in “al-Majma`” (9/103/14605): “It was reported by Ahmad, Abu Ya`laa, al-Tabaraanee from (different) chains; and the narrators of Ahmad are reliable.” I (al-Haithemee) say: “A similar Hadeeth of Ibn

Ibn Jareer also reported from Ibn `Abbaas رضي الله عنهما said: **“The first one to perform the Salaah (with the Prophet ﷺ) was `Alee.”** 167

Jaaber رضي الله عنه said: **“The Prophet ﷺ was commissioned with Prophethood on Monday, and `Alee performed the Salaah (with him) on Tuesday.”** 168

Zaid bin al-Arqam said: **“The first to accept Islaam with the Messenger of Allaah ﷺ was `Alee Ibn Abu Taalib.”** `Amr bin Murrah said: “I mentioned that to Ibraaheem al-Nakha`ee, so he rejected that and said: **“The first to accept Islaam was Abu Bakr al-Siddeeq.”**” 169

Mas`ood will be mentioned in the chapter regarding the virtues of Khadeejah.” So this narration (of Ibn Mas`ood) is another supporting chain, from the narrations of al-Tabaraanee. [See al-Majm` (9/222/15267)]

¹⁶⁷ (Shaikh al-Albaanee said): Reported by Ibn Jareer in “al-Taareekh” (2/310), and its chain is “Dha`eef” (Weak), but it has a supporting chain from the narrations of `Alee himself: **“I am the first one to pray with the Messenger of Allaah ﷺ.”** Reported by Imaam Ahmad (1191, 1192) with a “Hasan” chain. Al-Haithamee said (Majma` 9/103): “Its narrators are of “al-Saheeh” except for Habbatul-Uraniyy; some have considered him as reliable.”

And from the narration of Zaid Ibn Arqam who said: **“The first one to pray with the Messenger of Allaah ﷺ was `Alee رضي الله عنه.”** `Amr Ibn Murrah said: I mentioned that to Ibraaheem, but he rejected it, saying: **“Abu Bakr رضي الله عنه (was the first one to pray with the Prophet ﷺ).”** This was reported by Ibn Jareer, Ahmad (19284, 19303), and its chain is “Saheeh”. Ibn Jareer also reported the same and which will be mentioned next.

[TN: It is also reported from a different chain from Ibn `Abbaas رضي الله عنهما: **“The first one to perform the Salaah (with the Prophet ﷺ) was `Alee.”** [Sunan al-Tirmidhee (3734) and graded as “Saheeh” by Shaikh al-Albaanee]

Imaam al-Tirmidhee said after the Hadeeth: **“Some of the people of knowledge said that the first to accept Islaam among men was Abu Bakr al-Siddeeq, and that `Alee accepted Islaam while he was a boy of eight years, and the first to accept Islaam among women was Khadeejah.”**]

¹⁶⁸ (Shaikh al-Albaanee said): This was also reported by Ibn Jareer but with a “Dha`eef” chain. But this is strengthened due to supporting chain, from the narration of Buraidah رضي الله عنه. Al-Haakim reported it in his “al-Mustadrak” (4586) and said: “Its chain is “Saheeh” and al-Dhahabee agreed with him. Then he (al-Haakim) reported a supporting chain, from the narration of Muslim al-Mulaa`ee from Anas, similar to it. See “al-Mustadrak (4587). Muslim al-Mulaa`ee, and he is Ibn Kaisaan, is “Dha`eef”. And from this route, Abu Ya`laa reported it, but he narrated it from `Alee رضي الله عنه, as has been mentioned in “al-Majma` al-Zawaaid” (9/102/14602).

¹⁶⁹ I (al-Albaanee) say: Ibn Jareer reported that it in his “al-Taareekh” (2/310), and al-Tirmidhee in his Sunan (3735) and he graded it as “Saheeh”, and Ahmad in his “Musnad” (19281, 19306), and Ibn Sa`d in “al-Tabaqaat al-Kubraa”, al-Tabaraanee in “al-Awaail” (55), and its chain is “Saheeh”. It is reported with a different wording which will be mentioned shortly. It is also supported by the narration of Ibn `Abbaas رضي الله عنهما, who said: **“The first one to accept Islaam is `Alee رضي الله عنه.”** Al-Tabaraanee reported it in “al-Awaail” (52). [TN: Al-Tabaraanee also reported

Others have said: The first one to accept Islaam from this Ummah was Abu Bakr al-Siddeeq.

The collective meaning of all these statements is: Khadeejah was the first woman to accept Islaam – and this is what is apparent from the context of all these narrations – that she accepted Islaam even before any man.

The first freed slave to accept Islaam was Zaid Ibn Haarithah.

in “al-Kabeer” (12151)] and in this chain is `Uthmaan al-Jazaree. Al-Haithamee said in al-Majma` (9/102): “This was reported by al-Tabaraanee, and in its chain is `Uthmaan al-Jazaree, and I do not know about him.”

I (al-Albaanee) say: Ibn Abee Haatim has mentioned about him in “al-Jarh wal-Ta`deel” (6/176), saying: It is reported from Imaam Ahmad that he said: “he (`Uthmaan) reported “Munkar” narrations, and it is claimed that he had lost his book.”

I (al-Albaanee) think that he is `Uthmaan al-Taweel, for he is from that era, and he is Jazaree. It is mentioned in “al-Lisaan”: “`Uthmaan al-Taweel, from the people of al-Jazeerah, he is counted among the people of al-Busrah. He narrated from Anas Ibn Maalik رضى الله عنه and perhaps he may have made mistakes. Shu`bah and Zuhair have narrated from him (i.e. they were his students). This is what Ibn Hibbaan had mentioned in his book “al-Thiqaat”. It has another route from the narration of Ibn `Abbaas with the addition: “after Khadeejah.” This was reported by Ibn Sa`d in “al-Tabaqaat al-Kubraa” (3/21), and its chain is “Hasan” [TN: It was also reported by Imaam Ahmad in his “Musnad” (3061, 3542) and al-Haakim in “al-Mustadrak” (4652)]. Al-Tirmidhee in his Sunan (3734) and Ibn Jareer (2/310) reported the shorter narration.

Al-Tabaraanee also reported in “al-Awaail” (53), from `Ulaim* al-Kindee, from Salmaan al-Faarisee رضى الله عنه, that he said: “The first person from this Ummah to reach the Prophet (ﷺ) (on the Day of Judgment) will be the first one who had accept Islaam, i.e. `Alee Ibn Abee Taalib.” Al-Haithamee said: “It was reported by al-Tabaraanee and its narrators are reliable.”

I (al-Albaanee) say: This `Ulaim* is Ibn Is-haaq. Ibn Abee Haatim (3/200) mentioned about him but did not praise him nor disparage him. So what is apparent is that Ibn Hibbaan mentioned him among the reliable narrators in his book “al-Thiqaat”.

Al-Haakim in “al-Mustadrak” (4662) also reported from a different route from Salaam al-Faarisee and he attributed it to the Prophet ﷺ, with the wording: “The first one to reach the Haudh (Tank) (on the Day of Judgment) will be the one who was the first to accept Islaam: `Alee Ibn Abee Taalib”, but in its chain is Saif Ibn Muhammad who was accused (by Ibn Hajar, al-Dhahabee, and others) of lying. [Shaikh al-Albaanee graded it as “Baatil” (Baseless) in al-Dha`eefah (6336)]

[*TN: Originally, the name mentioned was Hakeem al-Kindee instead of `Ulaim al-Kindee. The correction is from “al-Kubraa” and “al-Awaail” of al-Tabaraanee, “al-Jard wal-Ta`deel” of Ibn Abee Haatim, as well as from “al-Thiqaat” of Ibn Hibbaan. Shaikh al-Albaanee himself mentioned this name in al-Dha`eefah (13/750). This must have happened due to printing error, and Allaah knows best]

The first young boy to accept Islaam is `Alee Ibn Abu Taalib. What is well-known is that he was little (and as al-Tirmidhee mentioned: around eight years of age) and had not reached maturity. These were the people from the Prophet's household.

The first one to accept Islaam from the (matured) free men was Abu Bakr al-Siddeeq. His Islaam was the most beneficial of all those who were mentioned earlier. He was one of the honored leaders of Quraish and had quite some wealth, a caller to Islaam, and he loved to spend his wealth in the cause of Allaah, and out of obedience to Allaah and His Messenger.

And it is reported in Saheeh al-Bukhaaree ¹⁷⁰, from the Hadeeth of Abee al-Dardaa', regarding the quarrel that took place between Abu Bakr and `Umar رضي الله عنهما. In this narration, the Prophet صلى الله عليه وسلم said: **“Allaah sent me (as a Prophet) to you (people) but you said (to me): “You are telling a lie”, while Abu Bakr (believed in me and) said (to the people): “He has said the truth”, and consoled me with himself and his money. ”** He صلى الله عليه وسلم then said twice: **“Won't you then give up harming my companion?”** After that nobody harmed Abu Bakr. ¹⁷¹

This is like confirming that Abu Bakr رضي الله عنه was the first one to accept Islaam.

Narrated Abu Sa`eed Al-Khudree رضي الله عنه that Abu Bakr رضي الله عنه said: **“Am I not the most deserving of it among the people, am I not the first to become Muslim, am I not the person of such and such, am I not the person of such and such. ”** ¹⁷²

We have already mentioned the narration reported by Ibn Jareer from Zaid bin al-Arqam: **“The first to accept Islaam (with the Messenger of Allaah صلى الله عليه وسلم) was `Alee Ibn Abu Taalib. ”** `Amr bin Murrah said: “I mentioned that to Ibraaheem al-Nakha`ee, so he

¹⁷⁰ Saheeh al-Bukhaaree (3661, 4640)

¹⁷¹ (Shaikh al-Albaanee said): Meaning: after the Prophet صلى الله عليه وسلم had informed them about Abu Bakr's greatness.

Al-Haafidh Ibn Hajar said in “al-Fath” (7/26): “I do not find this addition: ‘After that nobody harmed Abu Bakr’, except from the narration of Hishaam Ibn `Ammaar.”

With this Ibn Hajar is pointing out that this addition is “**Shaadh**” (irregular: where a reliable narrator opposes the one who is more trustworthy than him), especially when Hishaam has been spoken about in regards to his memory. Imaam al-Bukhaaree also repeated this Hadeeth from another chain, from other than Hishaam – the reference already mentioned above – but without this addition.

¹⁷² Sunan al-Tirmidhee (3667) and graded “Saheeh” by Shaikh al-Albaanee.

rejected that and said: “**The first to accept Islaam was Abu Bakr al-Siddeeq رضي الله عنه**”

This is what is well-known among the majority of Ahl al-Sunnah.

In Saheeh al-Bukhaaree ¹⁷³ it is reported that `Ammar رضي الله عنه said: “**I saw Allaah’s Messenger صلى الله عليه وسلم and there was none with him but five slaves, ¹⁷⁴ two women and Abu Bakr** (i.e. those were the only converts to Islaam then).”

It was narrated that `Abdullaah bin Mas`ood رضي الله عنه said: “**The first people to declare their Islaam publicly were seven: The Messenger of Allaah, Abu Bakr, `Ammar and his mother Sumayyah, Suhaib, Bilaal and Miqdaad. With regard to the Messenger of Allaah, Allaah protected him through his paternal uncle Abu Taalib. With regard to Abu Bakr, Allaah protected him through his people. As for the rest, the idolaters seized them and made them wear coats of chain-mail and exposed them to the intense heat of the sun. There was none of them except he (under coercion) did what they wanted them to do, except for Bilaal. He did not care what happened to him for the sake of Allaah, and his people did not care what happened to him. Then they gave him to the children who took him around in the streets of Makkah while he was saying: ‘Ahad, Ahad (One, One).’**” ¹⁷⁵

¹⁷³ Saheeh al-Bukhaaree (3660, 3857)

¹⁷⁴ I (al-Albaanee) say: One the slave was Bilaal رضي الله عنه, as will be mentioned in the next Hadeeth.

Al-Haafidh (Ibn Hajar) said: “In this Hadeeth, it is: Abu Bakr was the first one from the freemen to accept Islaam without a doubt. But what `Ammar here meant was those people who publicly declared their Islaam, otherwise, there was already a group who had accepted Islaam, but they hid their Islaam from their relatives. For Sa`d (Ibn Abee Waqqaas) رضي الله عنه had said: “**No doubt, (for some time) I stood for one-third of the Muslims.**” [Saheeh al-Bukhaaree (3726)] He (Sa`d) said this because - from the people who had already accepted Islaam - this is what was known to him at that time.”

I (al-Albaanee) say: There were others like Abu Dharr and `Amr Ibn `Absah who said that they were one-fourth of Islaam, which the author (Ibn Katheer) mentioned next.

¹⁷⁵ Musnad Ahmad (3832) and Sunan Ibn Maajah (150) and graded as “**Hasan**” by Shaikh al-Albaanee. Al-Haakim also reported it in “al-Mustadrak” (5238) and said it is “**Saheeh**”, and al-Dhahabee agreed with him, but Shaikh al-Albaanee said: It only reaches to the level of “**Hasan**” because of `Aasim Ibn Abee al-Nujood, as they differed about him.

And it is reported in Saheeh Muslim, ¹⁷⁶ from the Hadeeth of Abee Umaamah al-Baahilee رضي الله عنه that `Amr Ibn `Abasah رضي الله عنه said: "I came to the Messenger of Allaah صلى الله عليه وسلم in Makkah when he was first commissioned with Prophethood. The Messenger of Allaah صلى الله عليه وسلم was at that time hiding (as his people had made life difficult for him)." I said: "Who are you?" He صلى الله عليه وسلم said: **"I am a Prophet."** I again said: "And what is a Prophet?" He صلى الله عليه وسلم said: **"(I am a Prophet in the sense that I have been sent by Allaah) as His Messenger."** I said: "Did Allaah sent you?" He صلى الله عليه وسلم said: **"Yes!"** I again asked: "What is that which you have been sent with?" He صلى الله عليه وسلم said: **"That Allaah be worshiped alone, without associating any partners with him in worship, and to break the idols, and to join ties of relationship (with kindness and affection)."** I said: "What a pleasant thing you have been sent with. Who follows you in this (belief and practice)?" He said: **"A free man and a slave."** He (the narrator) added: Abu Bakr and Bilaal were there with him among those who had embraced Islaam by that time. And `Amr used to say: "I used to consider myself as one of the four persons who were Muslims (i.e. one-fourth of Islaam)." `Amr then said: I embraced Islaam and said: "Shall I (openly) follow you?" He said: **"No! You should return to your people, and when you are informed that I have emerged then you should come to me."**

(Ibn Katheer said): It is said that the meaning of the Prophet's صلى الله عليه وسلم statement: **"A free man and a slave."**, means the categories (of people who had embraced Islaam). The explanation that it was only referring to Abu Bakr and Bilaal needs to be reanalyzed because there was a group of people who had already embraced Islaam before `Amr Ibn `Abasah, and also Zaid Ibn Haarithah embraced Islaam before Bilaal. So `Amr's statement that he was one-fourth of Islaam was due to whatever information he had. The Believers at that time used to hide their Islaam and many did not inform about it even to their families, leave alone the strangers, and leave alone the people of the desert (and other towns) from the Arabs. And Allaah knows best.

¹⁷⁶ (Shaikh al-Albaanee said): Imaam Muslim reported in his Saheeh (832-294) in the Chapter: The prayer of the travelers, but with different wording, and that narration is longer than this. The narration with this wording was reported by al-Haakim in his "al-Mustadrak" (6584) and said: The chain of this narration is "Saheeh", and al-Dhahabee agreed with him.

Ibn `Abdul-Barr mentioned it in "al-Istee`aab": It has been reported from Abee Umaamah from different routes.

This is also reported in Musnad Ahmad (17018, 17019), and Ibn Jareer (2/315), from different routes from Abu Umaamah, both the shorter and the longer narrations.

And in Saheeh al-Bukhaaree, ¹⁷⁷ it is reported that Sa`d (Ibn Abee Waqqaas) رضي الله عنه said: **“None embraced Islaam before the day on which I embraced it. And for seven days I was one of the three persons who were Muslims (one-third of Islaam).”**

If he (Sa`d) means that no one embraced Islaam on the same day as he did, then this is easy to understand, but if he means that no one preceded him in embracing Islaam, then this is doubtful, as we know that Abu Bakr al-Siddeeq, `Alee, Khadeejah, and Zaid Ibn Haarithah embraced Islaam before him; Ibn al-Atheer and others have mentioned Ijmaa` (consensus) that these (four) were the foremost in embracing Islaam.

As for his statement: **“And for seven days I was one of the three persons who were Muslims (one-third of Islaam).”**, then this is doubtful and difficult to explain. I do not know on what basis he had said that, except that he might have spoken based on the information that he had. ¹⁷⁸ And Allaah knows best.

Ibn Mas`ood narrated that: “I used to be a shepherd, looking after the sheep of `Uqbah bin Abi Mu`et. One day the Prophet صلى الله عليه وسلم and Abu Bakr passed by me (in another narration, they were fleeing from the persecution of the Quraish in Makkah) and said: **“O boy! Do you have any milk?”** I said: ‘Yes, but I am only a custodian (and as such cannot give you any of it).’ He صلى الله عليه وسلم said: **“Does the herd have any young sheep which does not yield milk?”** So I brought them one such sheep, and he صلى الله عليه وسلم passed his hand over its udder and it became full with milk and Abu Bakr milked it in a container. He صلى الله عليه وسلم drank from it, and then Abu Bakr. He صلى الله عليه وسلم then said to the udder: **“reduce”** and it reduced back to the way it was. (Later on) I approached him and said: ‘Teach me from these words (i.e. the Qur’aan).’ So he wiped his hand over my head and said: **“Allaah have mercy on you, you are a little boy and you will learn (later).”** So, (over the time) I learned from him seventy Surahs directly from his lips, and no one else was with me when I learned them.” ¹⁷⁹

¹⁷⁷ [Saheeh al-Bukhaaree (3726, 3727, 3858)]

¹⁷⁸ I (al-Albaanee) say: This is what al-Haafidh Ibn Hajar concurred. He said the same in the explanation of the Hadeeth of `Ammaar: **“...there was none with him but five slaves...”**

¹⁷⁹ Musnad of Imaam Ahmad (3598, 3599, 4330, 4412) and the chain of this narration is “Hasan”.

[TN: Shaikh al-Albaanee in Saheeh al-Mawaarid (1804) also graded it as “Hasan”. Shaikh Muqbil also graded it as “Hasan” in his checking of Saheeh Dalaail al-Nubuwwah (130)]

Chapter 26: Mentioning of Abu Dharr's conversion to Islaam

Al-Baihaqee reported from the route of al-Haakim,¹⁸⁰ from his chain that Abu Dharr رضي الله عنه said: “I was one of four persons who were Muslims (i.e. one-fourth of Islaam). (Only) three people accepted Islaam before me, and I was the fourth. I came to the Messenger of Allaah صلى الله عليه وسلم and said: ‘Assalaamu `alaika, O Messenger of Allaah! I bear witness that none has the right to be worshiped except Allaah, and that Muhammad is the Messenger of Allaah.’ I saw the signs of joy on the face of the Messenger of Allaah صلى الله عليه وسلم .”

This is how it was reported in a shorter form.

Imaam al-Bukhaaree reported that Ibn `Abbaas رضي الله عنهما said: “When Abu Dhar رضي الله عنه received the news of the advent of the Prophet صلى الله عليه وسلم he said to his brother: “Ride to this valley (of Makkah) and try to find out the truth of the person who claims to be a prophet and that there comes to him information from the Heavens. Listen to what he says and come back to me.” So his brother set out and came to the Prophet صلى الله عليه وسلم and listened to some of his talks, and returned to Abu Dhar and said to him: “I have seen him exhorting (people) to develop good morals and his expressions can in no way be termed as poetry.” Abu Dhar said: “You have not satisfied me as to what I wanted.” He then took his provision for the journey and carried a water-skin of his, containing some water till he reached Makkah. He went to the Masjid (Ka`bah) and searched for the Prophet صلى الله عليه وسلم and though he did not know him, he hated to ask anybody about him until it was night.¹⁸¹ `Alee saw him and knew that he was a stranger. So when Abu Dhar saw `Alee, he followed him, and none of them asked the other about anything, and when it was dawn, Abu Dhar took his provision and his water-skin to the Masjid and stayed there the whole day but he did not see the Prophet صلى الله عليه وسلم, and when it was evening, he came back to his retiring place. `Alee passed by him and said: “Has this man not been able to find his destination until now?” So `Alee awakened him and took him with him

¹⁸⁰ I (al-Albaanee) say: al-Haakim reported it in his “al-Mustadrak” (5459). Had he (Ibn Katheer) reported from him directly would have been better (because of the smaller chain of narration), and he (Ibn Katheer) a lot of times used the longer chains. Al-Haakim said: “The chain of this narration is “Saheeh” as per the condition of Muslim”, and al-Dhahabee agreed with him.

¹⁸¹ In Saheeh Muslim, it is: “and then he slept”.

and none of them spoke to the other about anything. When it was the third day, `Alee did the same and Abu Dhar stayed with him. Then `Alee said: "Will you tell me what has brought you here?" Abu Dhar said: "If you give me a firm promise that you will guide me, then I will tell you." `Alee promised him, and he informed `Alee about the matter. `Alee said: "It is true, and he is the Messenger of Allaah, when it is morning, follow me, and if I see any danger for you, I will stop as if to pass water, but if I go on, follow me and enter the place which I will enter." Abu Dhar did so, and followed `Alee till he entered the place of the Prophet ﷺ, and Abu Dhar went in with him, Abu Dhar listened to some of the Prophet's talks and embraced Islaam on the spot. The Prophet ﷺ said to him: **“Go back to your people and inform them (about it) (and stay there) till you receive my command.”** Abu Dhar said: "By Him in Whose Hand is my life, I will proclaim my conversion loudly amongst them (i.e. the pagans)." So he went out, and when he reached the Masjid, he said as loudly as possible: "I bear witness that none has the right to be worshiped except Allaah, and Muhammad is the Messenger of Allaah." The People got up and beat him badly. Then al-`Abbaas came and knelt over him (to protect him) and said (to the people): "Woe to you! Don't you know that this man belongs to the tribe of Ghifaar and your trade to Shaam is through their way?" So he rescued him from them. Abu Dhar again did the same the next day. They beat him and took vengeance on him and again al-Abbas knelt over him (and rescued him)."¹⁸²

This is the wording of al-Bukhaaree.

In Saheeh Muslim and Musnad Ahmad, there is a more detailed narration of his conversion to Islaam.

`Abdullaah Ibn al-Saamit reported that Abu Dharr رضي الله عنه said: We set out from our tribe Ghifaar, who used to regard the sacred months as permissible (for fighting). I set out with my brother Unais and our mother, and we stayed with a maternal uncle of ours. Our uncle honored us and treated us kindly, but his people felt jealous of us, and they said: 'When you are away from your wife, Unais comes into your house (i.e., an accusation of adultery).' Our uncle came and told us of what had been said to him. I said: 'As for your past kindness, you have undone it, and we cannot stay with you after this.' We went to our camels and loaded them up, and our uncle covered himself with his garment and started weeping. We set out and halted at Makkah. Unais made a wager that our herd of camels was better than another similar herd, and they went to a soothsayer and he made Unais win and Unais came with our camels and an equal number along with them.

¹⁸² Saheeh al-Bukhaaree (3522, 3861) and Saheeh Muslim (2474-133), Al-Haakim also reported it in his "al-Mustadrak", and said that they (al-Bukhaaree and Muslim) did not report it, but this is a conjecture from him.

He (Abu Dharr) said (`Abdullaah Ibn al-Saamit): "I started to perform prayers, O son of my brother, three years before I met the Messenger of Allaah ﷺ." I (`Abdullaah) said: "To whom?" He said: "To Allaah." I said: "What direction did you face?" He said: "I faced where my Lord directed me to. I used to pray at night until the end of the night, then I fell down (in exhaustion) like a piece of cloth until the sun rose over me."

(Abu Dharr continued): (One day) Unais said: 'I have some work in Makkah; stay here.' He went to Makkah, and he came back late. I said: 'What did you do?' He said: 'I met a man in Makkah who follows your religion. He says that Allah has sent him.' I said: 'What do the people say?' He said: 'They say that he is a poet, or a soothsayer, or a magician.' And Unais was one of the poets. Unais said: 'I have heard the words of the soothsayers, and he is not a soothsayer. I compared his words to the words of poetry, and no one after me can say that he is a poet. By Allaah, he is telling the truth and they are lying.' "I said: 'Stay here while I go and look." He said: "I came to Makkah and looked for an insignificant man among them. I said: 'Where is this man whom you call al-Saabee'a (i.e. the one who changed his religion)?' He pointed at me and called out: 'He is a Saabee'a.' The people of the valley attacked me with clods of earth and bones, until I fell unconscious. I got up whenever I recovered, and it was as if I was a red idol (due to excessive blood loss). I went to Zamzam and washed the blood from myself, and I drank some of its water.

O son of my brother, I stayed there for thirty nights or days and I had no food but the water of Zamzam, but I grew so fat that I got folds on my stomach and I did not feel any hunger in my stomach.

(Abu Dharr continued): "While the people of Makkah were sleeping deeply one moonlit night, no one was circumambulating the Ka`bah except two of their women, who were calling upon Isaafaa and Naa'ilah (two of their idols). They came to me during their circumambulation and I said: 'Marry one of them to the other.' But they did not stop what they were saying. They came to me again and I said: 'They are just pieces of wood like private parts'; and I could not use a metaphor. They turned away from me saying: 'If any of our people were here they would teach you a lesson (for the obscene words used for our idols before us).' They were met by the Messenger of Allaah and Abu Bakr as they were coming down the hill, and he ﷺ said: **“What is the matter with you?”** They (the two women) said: 'There is a Saabee'a between the Ka`bah and its curtain.' He ﷺ said: **“What did he say to you?”** They said: 'He uttered such words before us as we cannot express.' The Messenger of Allaah ﷺ came and kissed the (Black) Stone, then he circumambulated the Ka`bah, along with his Companion, then he prayed." Abu Dharr said: "When he had finished his prayer, I was the first one to greet him with the

greeting of Islaam.” I said: “As-Salaamu `alaika yaa Rasoolullaah.’ He صلی اللہ علیہ وسلم replied: **“Wa `alaika wa rahmatullaah.”** Then he صلی اللہ علیہ وسلم said: **“Who are you?”** I said: “I am from Ghifaar.” He صلی اللہ علیہ وسلم lifted his hand and placed his fingers on his forehead, and I said to myself: “He does not like the fact that I am from Ghifaar.” I wanted to take his hand but his Companion stopped me, and he knew him better than I did. Then he raised his head and said: **“How long have you been here?”** I said: “I have been here for thirty days or nights.” He صلی اللہ علیہ وسلم said: **“Who has been feeding you?”** I said: “I had no food except the water of Zamzam, and I have grown so fat that I have folds on my stomach, and I did not feel any hunger.” He صلی اللہ علیہ وسلم said: **“It is blessed, it serves as food.”** ¹⁸³ Abu Bakr said: “O Messenger of Allaah, give me permission to offer him food tonight.” The Messenger of Allaah صلی اللہ علیہ وسلم and Abu Bakr set off, and I went with them. Abu Bakr opened a door and brought us raisins of al-Taa’if, and that was the first food I ate (in a month). I stayed for a while, then I came to the Messenger of Allaah صلی اللہ علیہ وسلم and he said: **“I have been shown a land that has palm trees, and I do not think that it is any other than Yathrib (old name for al-Madeenah). Will you convey a message from me to your people? Perhaps Allaah will benefit them through you and grant you reward through them.”** I came to Unais and he said: ‘What did you do?’ I said: “What I did is become a Muslim and attest to the truth.” He said: ‘I have no aversion to your religion; I have also become Muslim and attested to the truth.’ We went to our mother and she said: ‘I have no aversion to your religion; I have also become Muslim and attested to the truth.’ We went to our people, Ghifaar, and half of them became Muslim, and they were led in prayer by Aymaa’ Ibn Rahadhah al-Ghifaaree, who was their chief. The other half of them said: ‘When the Messenger of Allaah صلی اللہ علیہ وسلم comes to al-Madeenah, we will become Muslim.’ When the Messenger of Allaah صلی اللہ علیہ وسلم came to al-Madeenah, the other half also became Muslim. (The tribe of) Aslam came and said: “O Messenger of Allaah, (Ghifaar) our brothers, we become Muslim on the same basis that they became Muslim.’ The Messenger of Allaah صلی اللہ علیہ وسلم said: **“May Allaah forgive Ghifaar and may Allaah keep Aslam safe and sound.”** ¹⁸⁴

We have already mentioned the narration regarding Salmaan al-Faarisee’s conversion to Islaam.

¹⁸³ (Shaikh al-Albaanee said): In Musnad Abu Dawood al-Tayaalisee (459), there is the addition: **“and it serves as cure for the sick.”**

¹⁸⁴ Musnad Ahmad (21525) and Saheeh Muslim (2473-132)

Chapter 27: Mentioning of Dhimaad's conversion to Islaam

Ibn `Abbaas رضي الله عنهما reported: Dhimaad came to Makkah and he belonged to the tribe of Azd Shanoo'ah, and he used to treat people with Ruqya (in case of Jinn possession). He heard the foolish people of Makkah saying that Muhammad ﷺ was possessed (or under the spell). Upon this he said: "If I see this man, perhaps Allaah will heal him at my hands." So he met him and said: "O Muhammad, I treat people with Ruqya in case of Jinn possession, and Allaah cures at my hands whomsoever He so Wills. Do you desire (this)?" Upon this the Messenger of Allaah ﷺ said: **“Praise is due to Allaah, we praise Him, and seek His help. Whomsoever Allaah guides, none can lead him astray, and whomsoever He sends astray, there is none to guide him. And I bear witness that there is none worthy of worship except Allaah, alone with no partner, and I bear witness that Muhammad is His slave and Messenger.”** Now after this he (Dhimaad) said: "Say these words of yours to me again." The Messenger of Allaah ﷺ repeated these to him three times, Dhimaad said: "I have heard the words of soothsayers and the words of magicians, and the words of poets, but I have never heard such words as yours, and they reach the depth (of the ocean of eloquence)." He said: "Give me your hand so that I may pledge allegiance to you in Islaam." So he gave him his pledge of allegiance. The Messenger of Allaah ﷺ said: **“And on behalf of your people.”** He said: "It is on behalf of my people too." The Messenger of Allaah ﷺ sent an expedition and they passed by his (Dhimaad's) people. The commander of the party said to his troops: "Did you take anything from these people?" One man said: "I took a vessel for water." Upon this he (the commander) said: "Return it, for these are the people of Dhimaad."¹⁸⁵

Soon after this, people entered into Islaam in groups, both men and women, till the matter pertaining to Islaam became widespread in Makkah, and people were talking about it.

¹⁸⁵ Saheeh Muslim (868-46)

Chapter 28: Allaah's Command to His Messenger ﷺ to propagate the Message, in private and public, and to be patient and forbearing, and to turn away from the foolish, stubborn, liars, after the proofs have been established against them; and mentioning of the persecution he ﷺ and his Companions suffered at their hands

Allaah تعالى said:

﴿وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ * وَاخْفِضْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ * فَإِنْ عَصَوْكَ فَقُلْ إِنَّي بَرِيءٌ * مِمَّا تَعْمَلُونَ * وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ * الَّذِي يَرَاكَ حِينَ تَقُومُ * وَتَقَلُّبِكَ فِي السَّاجِدِينَ * إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ﴾

{And warn, (O Muhammad), your closest kindred. And be kind and humble to the believers who follow you. Then if they disobey you, say: "I am innocent of what you do." And put your trust in the All-Mighty, the Most Merciful, Who sees you (O Muhammad) when you stand up (alone at night for Tahajjud prayers). And your movements among those who fall prostrate (along with you to Allaah in the five compulsory congregational prayers). Verily! He, only He, is the All-Hearer, the All-Knower.} [Surah al-Shu'araa' (26): 214-220]

And Allaah تعالى said:

﴿وَإِنَّهُ لَذِكْرٌ لَّكَ وَلِقَوْمِكَ ۖ وَسَوْفَ تُسْأَلُونَ﴾

{And verily, this (the Qur'aan) is indeed a Reminder for you (O Muhammad) and your people (Quraish people, or your followers), and you will be questioned (about it).} [Surah al-Zukhruf (43): 44]

And Allaah تعالى said:

﴿إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَادُّكَ إِلَىٰ مَعَادٍ﴾

{Verily, He Who has given you (O Muhammad) the Qur'aan (i.e. ordered you to act on its laws and to preach it to others) will surely bring you back to the Ma'aad (place of return).} [Surah al-Qasas (28): 85]

(Ibn Katheer said): Meaning: the One Who has commanded you to put this Qur'aan into practice and to propagate among mankind, will surely bring you back to the home of the Hereafter, where he will be asked about the prophethood he was entrusted with, as Allaah تعالى said:

﴿فَوَرَّكَ لَنَسْأَلَنَّهُمْ أَجْمَعِينَ * عَمَّا كَانُوا يَعْمَلُونَ﴾

{So, by your Lord (O Muhammad), We shall certainly call all of them to account. For all that they used to do.} [Surah al-Hijr (15): 92-93]

The Aayaat and Ahaadeeth in this regards are many, and we have discussed this in detail in our "Tafseer" (Ibn Katheer) of the Aayah of Surah al-Shu'araa': **{And warn, (O Muhammad), your closest kindred}**, and have quoted ample Ahaadeeth regarding that. [One may refer to it.]

Narrated Ibn `Abbaas رضي الله عنهما: "One day the Prophet ﷺ ascended al-Safa mountain and shouted: **“Oh Sabaahah!”** All the Quraish gathered around him and said: "What is the matter?" He ﷺ said: **“Look, if I told you that an enemy is going to attack you in the morning or in the evening, would you not believe me?”** They said: "Yes, we will believe you." He ﷺ said: **“I am a warner to you in face of a terrible punishment.”** On that Abu Lahab said: "May you perish! Is it for this thing that you have gathered us?" So Allaah revealed:

﴿تَبَّتْ يَدَا أَبِي هَبٍ وَتَبَّ﴾

{Perish the two hands of Abu Lahab, and perish he!} [Surah al-Masad (111): 1] ¹⁸⁶

¹⁸⁶ Musnad Ahmad (883, 2801, 8402, 8726, 10725, 15914, 20605,), Saheeh al-Bukhaaree (1394, 2753, 3525, 3526, 3527, 4770, 4771, 4801, 4971, 4972, 4973) and Saheeh Muslim (204-348, 205-350, 206-351, 207-353, 208-355, 208-356)

[TN: This has been narrated from Ibn `Abbaas, `Alee, `Aaishah, Abu Hurairah, Qabeesah Ibn Mukhaariq, Zuhair Ibn `Amr al-Hilaalee رضي الله عنهم. Few of these narrations will be mentioned next.]

Another narration in Musnad Ahmad and Saheehain: Narrated Abu Hurairah رضي الله عنه: Allaah's Messenger صلى الله عليه وسلم got up when the Aayah: **{And warn, (O Muhammad), your closest kindred}** was revealed and said: **“O Quraish people! Buy yourselves! I cannot save you from Allaah (if you disobey Him). [O Banee Ka'b Ibn Lu'ai! I cannot save you from Allaah (if you disobey Him)]. O Banee Abdu Manaaf! I cannot save you from Allaah (if you disobey Him). [O Banee Haashim! I cannot save you from Allaah (if you disobey Him)]. O sons of `Abdul Muttalib! I cannot save you from Allaah (if you disobey Him). O Safiyyah, (the aunt of Allaah's Messenger صلى الله عليه وسلم) I cannot save you from Allaah (if you disobey Him). O Faatimah, the daughter of Muhammad! Ask what you wish from my property, but I cannot save you from Allaah (if you disobey Him).”** 187

In Musnad Ahmad and Saheeh Muslim, from the Hadeeth of `Aaishah رضي الله عنها: When this Aayah was revealed: **{And warn, (O Muhammad), your closest kindred}**, the Messenger of Allaah صلى الله عليه وسلم stood on (mount) al-Safa and said: **“O Faatimah, daughter of Muhammad! O Safiyyah, daughter of `Abdul Muttalib! O sons of `Abdul Muttalib! I have nothing which can avail you against Allaah; you may ask me what you want of my worldly belongings.”**

It was narrated from Rabee`ah Ibn Naajid that Alee رضي الله عنه said: The Messenger of Allaah صلى الله عليه وسلم gathered – or Messenger of Allaah صلى الله عليه وسلم called – Banee `Abdul Muttalib, among whom were some people all of whom liked to eat lamb and drink large amounts of water. He made *mudd* of food for them, and they ate until they were full. And the food remained as it was, as if it had not been touched. Then he called for a vessel, and they drank until their thirst was quenched, and the drink remained as it was, as if it had not been drunk from. Then he صلى الله عليه وسلم said: **“O Banee `Abdul Muttalib! I have been sent to you in particular and to all the people in general. You have seen this sign. Which of you will swear allegiance to me, pledging to be my brother and companion?”** Not one of them stood up for him, but I (`Alee) stood up, and I was the youngest of the people. He صلى الله عليه وسلم said: **“Sit down.”** He said that three times, and each time I stood up for him and he said to me: **“Sit down.”** Then the third time he put his hand on mine. 188

¹⁸⁷ The wording is from Saheeh al-Bukhaaree. The words within the brackets are from Musnad Ahmad and Saheeh Muslim.

¹⁸⁸ Musnad Ahmad (1371), and its chain is “*Hasan*”, and Ibn Jareer in “al-Taareekh” (2/321).

[Shaikh al-Albaanee's addition]

Asmaa' Bint Abu Bakr رضي الله عنهما said: When the Aayah:

﴿تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ﴾

{Perish the two hands of Abu Lahab and perish he!} was revealed, the one-eyed woman Umm Jameel (the wife of Abu Lahab) came with a stone pestle in her hand, screaming: "What was sent to us is somebody blameworthy, or, we reject somebody blameworthy (Abu Musa - one of the narrators - said, it is I who am not sure what was said): we shun his religion and disobey whatever he commands!" The Messenger of Allaah صلى الله عليه وسلم was sitting with Abu Bakr by his side. Abu Bakr رضي الله عنه said: "This woman has come and I am afraid she will see you." The Prophet صلى الله عليه وسلم said: "Certainly she will not see me." Then he صلى الله عليه وسلم recited Qur'aan through which he was protected from her:

﴿وَإِذَا قَرَأْتَ الْقُرْآنَ جَعَلْنَا بَيْنَكَ وَبَيْنَ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ حِجَابًا مَّسْتُورًا﴾

{And when you recite the Qur'aan, We put between you and those who believe not in the Hereafter, an invisible veil}. [Surah al-Israa (17): 45]

(Shaikh al-Albaanee said): Know that the author (Ibn Katheer) did not mention this Hadeeth with this wording. He only referred to this Hadeeth as evidence for another Hadeeth he had quoted, which is more complete and longer than this one, as in its chain is someone whose name has not been mentioned (i.e. **Majhool**), and in its text is something which is objectionable. Then he (Ibn Katheer) mentioned from another route from Ibn Jareer "al-Taareekh" (2/319-321), and in its chain is a "**Shee'ee Khadhdhaab**" (a liar Shi'a). He also reported from the route of Ibn Abee Haatim, and in its chain are two "**Weak Shi'as**". This is why the narrations differ, as some of them have exaggerated in the text. One narration adds: "Who from you will take care of my debts and will be my successor among my family?" ('Alee) said: "I will, O Messenger of Allaah!" Then he (Ibn Katheer) said: "For this narration, there is a supporting chain, which has already been mentioned. And Imaam Ahmad reported in his Musnad from the route of 'Abbaad Ibn 'Abdullaah al-Asadee (883), and another from the route of Rabee'ah Ibn Naajid (1371), both from 'Alee, similar to what we have reported or as a supporting to it. And Allaah knows best."

I (Shaikh al-Albaanee) say: (Between the narrations of 'Abbaad and Rabee'ah) the narration of Rabee'ah is better of the two, and that is the one I have mentioned, but it cannot be used as a supporting chain (to what Ibn Katheer had mentioned), because this narration (of Rabee'ah) is brief in comparison to what the author (Ibn Katheer) had reported. Even the narration of 'Abbaad, which the author is referring to, is also brief. Apart from that, 'Abbaad is "**Dha'eef**" (Weak), and this (weak) narration also mentions the phrase: "and will be my successor among my family?" Some of these Shi'as have interpolated saying: "and my successor after me." This is from their fabrication and lies, which I have already clarified in "al-Dha'eefah" (4932). **[TN: Shaikh also discussed this in "al-Saheehah" (4/344)]**

She came and found Abu Bakr, but she did not see the Prophet ﷺ. She said: “O Abu Bakr, I have heard that your companion is lampooning me.” Abu Bakr said: “No, by the Lord of this House (the Ka’bah), he is not lampooning you.” Then she went away, saying: “The Quraysh know that I am the daughter of their master.” ¹⁸⁹

It was narrated that Anas رضي الله عنه said: One day Jibreel عليه السلام came to the Messenger of Allaah ﷺ when he ﷺ was sitting in a sorrowful state with his face soaked with blood because some of the people of Makkah had struck him. He (Jibreel) said: “What is the matter with you?” He ﷺ said: “**These people did such and such to me.**” He said: “Would you like me to show you a sign?” He ﷺ said: “**Yes. show me.**” He (Jibreel) looked at a tree on the far side of the valley and said: “Call that tree.” So he ﷺ called it, and it came walking until it stood before him. He (Jibreel) said: “Tell it to go back.” So he ﷺ told it, and it went back to its place. Then the Messenger of Allaah ﷺ said: “**That is sufficient for me.**” ¹⁹⁰

Narrated Abu Hurairah رضي الله عنه: The Messenger of Allaah ﷺ said: “**Doesn’t it astonish you how Allaah protects me from the Quraish’s abusing and cursing? They abuse Mudhammam and curse Mudhammam while I am Muhammad (and not Mudhammam).**” ¹⁹¹

¹⁸⁹ Reported by al-Haakim in “al-Mustadrak” (3376), and he said: “Its chain is “Saheeh””, and al-Dhahabee agreed with him. It was also graded as “Saheeh” by Ibn Abee Haatim, as has been mentioned in “al-Durar al-Manthoor” (4/186), and there is a supporting chain from the narration of Abu Bakr رضي الله عنه. And from the route of Ibn `Abbaas رضي الله عنهما, Ibn Hibbaan reported it in his “Saheeh” (6511)

[TN: Ibn `Abbaas رضي الله عنهما said: When the Aayah: {Perish the two hands of Abu Lahab and perish he!} was revealed, the wife of Abu Lahab came to the Prophet ﷺ while Abu Bakr was with him. When Abu Bakr saw her, he said: “O Messenger of Allaah ﷺ! She is a vulgar woman, and I fear that she would harm you. Only if you would go away (that would be better).” He ﷺ said: “**Certainly she will not see me.**” When she came, she said: “O Abu Bakr! Your companion has lampooned me (with his poetry).” He replied: “No, (he has not lampooned you), nor is he a poet.” She said: “I consider you as truthful”, and then she went away. He (Abu Bakr) said: “O Messenger of Allaah ﷺ! She did not see you?!” He ﷺ said: “**No, as an Angel was shielding me from her with his wings.**”]

¹⁹⁰ Musnad Ahmad (12112), Sunan Ibn Maajah (4028) and graded as “Saheeh” by Shaikh al-Albaanee

¹⁹¹ Saheeh al-Bukhaaree (3533), Sunan al-Nasaa’ee (3438) and Musnad Ahmad (7331, 8478, 8825)

[TN: “Muhammad” literally means: “highly praised”, while “Mudhammam” (مُدْمَمًا) means: “greatly dispraised”. The Mushriks, out of hatred, refrained from calling the Prophet ﷺ by his right name; they called him by a name

[End of Shaikh al-Albaanee's addition]

Jubayr Ibn Nufayr said: "One day we were sitting with al-Miqdaad Ibn al-Aswad رضي الله عنه when a man passed us. The man (while referring to al-Miqdaad) said: 'Blessing be to those two eyes which saw the Messenger of Allaah صلى الله عليه وسلم. By Allaah! I wish that I had seen what you have seen and witnessed what you have witnessed!' This angered al-Miqdaad and that surprised me as the man had said nothing but good things. Then he (al-Miqdaad) turned to them and said: **“What made the man desire to summon back what Allaah has taken away? Does he not realize what his situation would be if he had seen him صلى الله عليه وسلم? By Allaah! Certain people had been with the Messenger of Allaah صلى الله عليه وسلم, but Allaah has thrown them on their faces into Hellfire because they had neither answered his (the Prophet's) call nor believed in him. Do you not praise Allaah Almighty (in peace and security)? For He تعالى delivered you (from that harm), and you only know your Lord (i.e. you worship Him alone without Shirk) and confirm what your Prophet صلى الله عليه وسلم brought? Sufficient for you is that someone else had been afflicted instead of you. By Allaah! The Messenger of Allaah صلى الله عليه وسلم was sent in the harshest condition in which any other Prophet was ever sent – (both) in the time interval ¹⁹² (in the line of prophethood) and in ignorance. They (the people) did not believe that the Deen (Islaam) was better than worshipping idols. He صلى الله عليه وسلم came with the Furqaan (Criterion) which separated the truth from the falsehood, and which separated the father from his child, till that the man would be able to consider his father, or child, or brother as an unbeliever. Allaah تعالى would loosen the locks of his heart through Imaan (Faith), and he would come to realize that the other person (if he were to die upon this Kufr), will be destroyed in the Fire. Therefore his eyes do not find comfort knowing that the one he loves will be in the Fire. It is what Allaah تعالى says:**

bearing bad sense. The curses and abuses then fell on that name which was not the name of the Prophet صلى الله عليه وسلم. Even though the Prophet صلى الله عليه وسلم was saved from their insult, but they still earned the sin for their evil.

Ibn Hajar رحمه الله said: "The Kuffaar from Quraish, in their extreme hatred for the Prophet صلى الله عليه وسلم, did not use to address him with his real name, which was an indication of praising him. So they substituted the name with its opposite, they used to say "Mudhammam" (instead of Muhammad). So whenever they wanted to insult him, they said: 'Allaah did such-and-such with Mudhammam', whereas Mudhammam was not his name nor was he know by that (name). So their insults fell on other than the Prophet صلى الله عليه وسلم." [See Fath al-Baaree (6/558)]

¹⁹² [TN: As the Prophet صلى الله عليه وسلم had said: **“No time will come upon you but the time following it will be worse than it.”** [Saheeh al-Bukhaaree (7068)]]

﴿وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا فُرَّةً أَعْيُنَ﴾

{And those who say: “Our Lord! Bestow on us from our wives and our offspring who will be the comfort of our eyes} [Surah al-Furqaan (15): 74 🌹]” ¹⁹³

Meaning: The Messenger of Allaah ﷺ steadily and continuously called people towards Allaah تعالى – day and night, secretly and openly. The aversion of the opponents did not avert him, their opposition did not turn him back, and nor were they able to hinder him from that. He followed the people to their social gatherings and assemblies, and the places where they used to hang out, and in the times and places of Hajj – calling those whom he met, the free man and the slave, the weak and the strong, the rich and the poor, calling everyone irrespective of who they were. The stern and strong opponents from the Mushriks of Quraish harmed him ﷺ through their speech and actions and they harmed those who followed him, (especially) those individuals who were weak (and had no support from the community). One of the sternest opponents of the Prophet ﷺ was his uncle Abu Lahab, whose name was `Abdul-`Uzza Ibn `Abdul Muttalib, and his wife was Umm Jameel, Arwa Bint Harb Ibn Umayyah, the sister of Abu Sufyaan.

Even his uncle Abu Taalib Ibn `Abdul Muttalib did not accept his message, even though the Prophet ﷺ was the most beloved of Allaah’s creation to him, and he (Abu Taalib) was compassionate towards him, treated him well, defended him, protected him, and opposed his people for the Prophet’s sake, but with all this he still remained on the religion of his forefathers, except that Allaah تعالى tested his heart with the love of the Prophet ﷺ - for his love of the Prophet was natural love (because of the kinship) and not due to Religion. Abu Taalib’s remaining on the religion of his people is from the Wisdom of Allaah تعالى, because of the things he was able to do for the Prophet ﷺ. Had Abu Taalib accepted Islaam, he would have had no rank or say with the Mushriks of Quraish, and they would not have revered or respected him, and they would have objected to his decisions and would have let loose their hands and tongues to harm him.

﴿وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ﴾

¹⁹³ Reported in Musnad Ahmad (23810), Saheeh Ibn Hibbaan (6552) and al-Adab al-Mufrad (87), and graded as “Saheeh” by Shaikh al-Albaanee. See al-Saheehah (2823)

{And your Lord creates what He wills and chooses} [Surah al-Qasas (28): 68]

And He تعالى divided His creation into different species and genders.

So, these were the two of his uncles who were Kaafir, Abu Taalib and Abu Lahab. But the former (Abu Taalib) would be the shallow part of the Hellfire while the latter would be in the lowest depths of the Hellfire. And about the latter, Allaah تعالى revealed a Surah in His Book, which is recited on the pulpits (during Friday sermons and in prayers), and while giving admonition, guaranteeing that...

﴿سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ * وَامْرَأَتُهُ حَمَّالَةَ الْحَطَبِ﴾

{He will be burnt in a Fire of blazing flames! And his wife too, who carries wood (thorns of Sadan which she used to put on the way of the Prophet صلى الله عليه وسلم, or use to slander him).} [Surah al-Masad (111): 3-4]

Imaam Ahmad and al-Baihaque¹⁹⁴ reported from Abu al-Zinaad that a man called Rabee'ah Ibn 'Abbaad from the tribe of Banee al-Deel – who was a man of pre-Islaamic ignorance who later accepted Islaam – said to him: “I saw the Prophet صلى الله عليه وسلم, with my own very eyes, in the time of pre-Islaamic ignorance, in the market of Dhul-Majaaz and he was saying: **“O people! Say: ‘Laa ilaaha illallaah’ and you will be successful.**” The people were gathered around him, and behind him there was a man with a bright face, squint (or cross) eyes and two braids in his hair. He was saying: “Verily, he is an apostate (from our religion) and a liar!” This man was following him (the Prophet صلى الله عليه وسلم) around wherever he went. So, I asked who was he and they (the people) said: “This is his uncle, Abu Lahaab.”“

Moreover, al-Baihaque¹⁹⁵ reported from another route from Rabee'ah Ibn 'Abbaad that he said: “I saw the Messenger of Allaah صلى الله عليه وسلم in (the market of) Dhul-Majaaz following

¹⁹⁴ Musnad Ahmad (16023, 19004) and al-Tabaraanee in “al-Kabeer” (4582) from the route of `Abdul Rahmaan Ibn Abu al-Zinaad, from his father, from Rabee'ah, the chain of this narration is “Jayyid”. Then both of them reported from another route from Rabee'ah with something similar, which will be quoted next. It also has a supporting chain, from the narration of Taariq Ibn `Abdullaah al-Muhaaribee, which was reported by Ibn Sa'd (6/42), Ibn Hibbaan (6562), and al-Haakim in “al-Mustadrak” (4219), and he said: It is “Saheeh”, and al-Dhahabee agreed with him.

¹⁹⁵ I (al-Albaanee) say: Ibn Katheer missed out that it was also reported by Imaam Ahmad in his “Musnad” (16020, 16021, 16022, 16024, 16025, 16026, 16027, 19005) from this route, and its chain is “Hasan”. Also reported by al-Tabaraanee (4583, 4584, 4585, 4586, 4587, 4588, 4589, 4590)

the people to their homes, calling them towards Allaah, and behind him was a man with crossed-eyes, saying: “O people! Do not let him deceive you about your religion and the religion of your father.” I enquired: “Who is this man [that is walking behind him]?” They said: “He is Abu Lahab.”

(Ibn Katheer adds): As for Abu Taalib, he was extremely compassionate and affectionate in nature, which was apparent from his actions, calmness, and his support for the Prophet ﷺ and his Companions رضي الله عنهم.

`Aqeel Ibn Abu Taalib said: “The Quraish came to Abu Taalib and said: ‘Did you see Ahmad (the other name for the Prophet ﷺ)? He harms us in our gatherings and in our place of worship. So, stop him from bothering us.’ (Abu Taalib) said: ‘O `Aqeel, bring Muhammad to me.’ So I went and came back with him. He (Abu Taalib) said: ‘O my nephew! Your cousins’ are claiming that you are harming them in their gatherings and in their place of worship. So stop doing that.’” (`Aqeel) said: “The Prophet ﷺ looked up at the sky and said: **“Do you see this sun?”** They said: ‘Yes.’ The Prophet ﷺ said: **“I will under no circumstances stop (preaching the truth) for your sake, even if they were to bring to me a torch (flame) from it (i.e. the sun).”** Abu Taalib (addressing the Quraish) said: ‘My nephew did not speak a lie, so go back (all of you).’” ¹⁹⁶

¹⁹⁶ Musnad Abu Ya'laa (6804), al-Bukhaaree in “al-Taareekh al-Kabeer” (230), Shaikh al-Albaanee said: “The chain of this narration is **“Hasan”** (good). See al-Saheehah (92). Al-Haakim also reported this in his “al-Mustadrak” (6467).

[TN: As for the Hadeeth: “If they put the sun in my right hand and...”, even though it is famous, it is very weak. This was reported by Ibn Is-haaq in “al-Maghaazee”, and by Ibn Hishaam (1/284-285) from Ya`qoob bin `Utbah bin al-Mugheerah bin al-Akhnas that he said: [and the narration is as above], but Shaikh al-Albaanee graded it in “al-Dha`eefah” (909) as **“Dha`eef Mu`dhal”** (weak because of omission of two or more consecutive narrators from the chain of narration).

The complete narration is as follows: “The pagans of Makkah, therefore, decided to approach Abu Taalib for the second time and insisted that he put a stop to his nephew’s activities, which if allowed unchecked, they said, would involve him into severe hostility. Abu Taalib was deeply distressed at this open threat and the breach with his people and their enmity, but he could not afford to desert the Messenger too. He sent for his nephew and told him what the people had said, “Spare me and yourself and put not burden on me that I can’t bear.” Upon this the Prophet ﷺ thought that his uncle would let him down and would no longer support him, so he replied: **“O my uncle! By Allaah! If they put the sun in my right hand and the moon in my left on condition that I abandon this course, until Allaah has made me victorious, or I perish therein, I would not abandon it.”** The Prophet ﷺ got up, and as he turned away, his uncle called him and said: “Come back, my nephew,” and when he came back, he said: “Go and preach what you please, for by Allaah I will never forsake you.” [But as mentioned earlier, it is **“Dha`eef”**, with this wording.]

This is evidence that Allaah تعالى protected the Prophet صلى الله عليه وسلم through his uncle, even though he (Abu Taalib) was in disagreement with the Prophet صلى الله عليه وسلم in regards to his Deen.

Imaam Ahmad and al-Bukhaaree reported that Ibn `Abbaas رضي الله عنهما said: “Abu Jahl said: “If I see Muhammad praying at the Ka`bah, I will tread on his neck.” When the Prophet صلى الله عليه وسلم heard of that, he صلى الله عليه وسلم said: “**If he does so, the Angels will snatch him away.**”¹⁹⁷”

In another narration from Ibn `Abbaas رضي الله عنهما: “The Prophet was performing the Salaah when Abu Jahl came to him and said: ‘Have I not forbidden you from this? Have I not forbidden you from this? Have I not forbidden you from this?’ The Prophet turned and scolded him. So Abu Jahl said: ‘[Why are you scolding me O Muhammad?] You know that there is no man with more helpers to call upon than me.’ So Allaah تبارك وتعالى revealed:

﴿فَلْيَدْعُ نَادِيَهُ * سَنَدْعُ الزَّبَانِيَةَ﴾

{Then, let him call upon his council (of helpers), We will call the guards of Hell (to deal with him)!} [Surah al-`Alaq (96): 17-18]”

So Ibn `Abbaas رضي الله عنهما added: “By Allaah, if he had called his council, then the guards of Hell would have seized him.”¹⁹⁸

Abu Hurairah رضي الله عنه reported: “Abu Jahl asked (the people) whether Muhammad placed his face (on the ground) in their presence. It was said to him: ‘Yes.’ He said: “By Laat and `Uzza. If I were to see him do that, I would trample his neck, or I would smear his face with dust.” He came to Allaah’s Messenger صلى الله عليه وسلم as he was engaged in prayer and thought of trampling his neck (and the people saw) that he came near him but turned upon his heels and tried to repulse something with his hands. It was said to him: ‘What is the matter with you?’ He said: “There is between me and him a ditch of fire and terror and wings.” Thereupon Allaah’s Messenger صلى الله عليه وسلم said: “**If he**

¹⁹⁷ Musnad Ahmad (2225, 3483), Saheeh al-Bukhaaree (4958), Sunan al-Tirmidhee (3348)

¹⁹⁸ Musnad Ahmad (2321, 3044) and Sunan al-Tirmidhee (3349) and graded as “Saheeh” by Shaikh al-Albaanee

were to come near me, the angels would have torn him to pieces. ﴿ Then Allaah تبارك revealed this Aayaat:

﴿كَأَلَّا إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنَّا * أَنْ رَأَاهُ اسْتَعَى * إِنَّ إِلَىٰ رَبِّكَ الرُّجْعَى * أَرَأَيْتَ الَّذِي يَنْهَى * عَبْدًا إِذَا صَلَّى * أَرَأَيْتَ إِنْ كَانَ عَلَى الْهُدَى * أَوْ أَمَرَ بِالتَّقْوَى * أَرَأَيْتَ إِنْ كَذَّبَ وَتَوَلَّى * أَلَمْ يَعْلَمِ بِأَنَّ اللَّهَ يَرَى * كَلَّا لَئِنْ لَمْ يَنْتَهِ لَنَسْفَعًا بِالنَّاصِيَةِ * نَاصِيَةٍ كَاذِبَةٍ خَاطِئَةٍ * فَلْيَدْعُ نَادِيَهُ * سَنَدْعُ الزَّبَانِيَةَ * كَلَّا لَا تُطِعْهُ * وَاسْجُدْ وَاقْتَرِبْ ۝﴾

{Nay! Verily, man does transgress all bounds (in disbelief and evil deed, etc.). Because he considers himself self-sufficient. Surely! Unto your Lord is the return. Have you (O Muhammad) seen him (i.e. Abu Jahl) who prevents, A slave (Muhammad) when he prays? Tell me, if he (Muhammad) is on the guidance (of Allaah)? Or enjoins piety? Tell me if he (the disbeliever, Abu Jahl) denies (the truth, i.e. this Qur'aan), and turns away? Knows he not that Allaah does see (what he does)? Nay! If he (Abu Jahl) ceases not, We will catch him by the forelock, A lying, sinful forelock! Then, let him call upon his council (of helpers), We will call the guards of Hell (to deal with him)! Nay! (O Muhammad (Peace be upon him))! Do not obey him (Abu Jahl). Fall prostrate and draw near to Allaah!} [Surah al-`Alaq (96): 6-19]¹⁹⁹

Imaam Ahmad, al-Bukhaaree in many places in his "Saheeh", and Muslim reported from `Abdullaah Ibn Mas`ood رضي الله عنه: "Once the Prophet صلى الله عليه وسلم was offering prayers at the Ka`bah. Abu Jahl was sitting with some of his companions. One of them said to the others: "Who amongst you will bring the abdominal contents (intestines, etc.) of a camel of Banee so-and-so and put it on the back of Muhammad when he prostrates?" The most unfortunate of them got up and brought it. He waited till the Prophet صلى الله عليه وسلم prostrated and then placed it on his back between his shoulders. I (Ibn Mas`ood) was watching but could not do anything. I wish I had some people with me to hold out against them. They started laughing and falling on one another. Allaah's Messenger صلى الله عليه وسلم was in prostration and he did not lift his head up till Faatimah (Prophet's daughter) came and threw that (camel's abdominal contents) away from his back. He صلى الله عليه وسلم raised his head and said thrice: ﴿O Allaah! Punish Quraish.﴾ It was hard for Abu Jahl and his companions when the Prophet صلى الله عليه وسلم invoked Allaah against them as they had a conviction that the prayers and invocations were accepted in this city (Makkah). The Prophet صلى الله عليه وسلم said: ﴿O Allaah! Punish Abu Jahl, `Utbah Ibn Rabee`ah, Shaibah bin

¹⁹⁹ Musnad Ahmad (8831) and Saheeh Muslim (2797-38)

Rabee`ah, al-Waleed Ibn `Utbah, Umaiyah Ibn Khalaf, `Uqbah Ibn al-Mu`et, `Umaarah Ibn al-Waleed. ﴿ By Allaah in Whose Hands my life is, I saw the dead bodies of those persons who were counted by Allaah’s Messenger ﷺ in the Qaleeb (one of the wells) of Badr.” ²⁰⁰

Narrated `Urwa Ibn a-Zubair: I asked (`Abdullaah) Ibn `Amr Ibn al-`Aas رضي الله عنهما: “Tell me of the worst thing which the pagans did to the Prophet ﷺ.” He said: “While the Prophet ﷺ was praying in al- Hijr of the Ka`bah; `Uqbah Ibn Abi Mu`et came and put his garment around the Prophet’s neck and throttled him violently. Abu Bakr came and caught him by his shoulder and pushed him away from the Prophet ﷺ and said:

﴿أَتَقْتُلُونَ رَجُلًا أَنْ يَقُولَ رَبِّيَ اللَّهُ وَقَدْ جَاءَكُمْ بِالْبَيِّنَاتِ مِنْ رَبِّكُمْ﴾

{Would you kill a man because he says: ‘My Lord is Allaah’, and he has come to you with clear signs (proofs) from your Lord?} [Surah Ghaafir (40): 28]” ²⁰¹

`Urwah Ibn al-Zubair asked `Abdullaah Ibn `Amr Ibn al-`Aas رضي الله عنهما: “What is the worst incident of aggression and hostility that you saw on the part of Quraish towards the Messenger of Allaah?” He replied: “I was present when their prominent figures met together one day in al-Hijr. They talked about the Messenger of Allaah ﷺ and they said: We have never put up with anything like that with which we are putting up with from this man. He has accused us of being fools, slandered our forefathers, criticized our religion, divided us and reviled our gods, and the matter has become very serious – or words to that effect. Whilst they were like that, the Messenger of Allaah ﷺ came walking until he touched the corner (of the Ka`bah, where the Black Stone is), then he passed by them as he circumambulated the House. When he passed by them, they made fun of some of the words he was saying, and I could see from his face that it caused him pain. Then he moved on, then when he passed by them the second time, they made fun of him in like manner, and I could see from his face that it caused him pain. Then he moved on, then when he passed by them the third time, they made fun of him in like manner, then he said: **“Listen to me, O Quraysh! By the One in Whose hand is the soul of Muhammad, I have brought slaughter to you.** ﴿ The people were so shocked that each man among them froze, as if there was a bird on his head, and those

²⁰⁰ Musnad Ahmad (3722, 323, 3775, 3962), Saheeh al-Bukhaaree (240, 520, 2934, 3185, 3854, 3960) and Saheeh Muslim (1794-107, 108)

²⁰¹ Musnad Ahmad (6908) and Saheeh al-Bukhaaree (3678, 3856, 4815)

who had spoken most harshly to him before that began speaking to him with the kindest words, saying: ‘Leave us, O Abul-Qaasim, for by Allaah you have never been an ignorant man.’ So he صلی اللہ علیہ وسلم left them. The next day, they met together in al-Hijr, and I was with them. They said to one another: ‘(Yesterday) you said how impatient you are becoming with him, and what you have heard about him and what he is saying, then as soon as he said something that alarmed you, you left him alone.’ Whilst they were talking about that, the Messenger of Allaah صلی اللہ علیہ وسلم appeared and they rushed towards him as one and surrounded him, saying to him: ‘You are the one who said such-and-such – referring to what they had heard about his criticism of their gods and their religion.’ The Messenger of Allaah صلی اللہ علیہ وسلم said: “**Yes, I am the one who said that.**” I saw one of them grab the neck of his garment (and tried to strangle him). Abu Bakr al-Siddeeq رضي الله عنه got up to defend him and said, weeping:

﴿أَتَقْتُلُونَ رَجُلًا أَنْ يَقُولَ رَبِّيَ اللَّهُ وَقَدْ جَاءَكُمْ بِالْبَيِّنَاتِ مِنْ رَبِّكُمْ﴾

{Would you kill a man because he says: ‘My Lord is Allaah’, and he has come to you with clear signs (proofs) from your Lord?} [Surah Ghaafir (40): 28]}

Then they left him alone. That was the worst incident of aggression that I saw on the part of Quraish. ²⁰²

²⁰² Musnad Ahmad (7036) and graded as “**Hasan**” by Shaikh al-Albaanee

Chapter 29: Some of the leaders of Quraish rallying against the Prophet ﷺ and his Companions, and their assembling around Abu Taalib in trying to stop him from supporting and protecting his nephew and to hand him over to them, but he – by the might and power of Allaah – rejected their demands

Anas رضي الله عنه narrated that the Messenger of Allaah ﷺ said: **“I have suffered fear for the sake of Allaah as no one else has, and I have been tortured for the sake of Allaah as no one else has. Thirty days and nights had passed over me; and Bilaal and I had no food that any living being could eat except what Bilaal could conceal under his armpit.”** 203

²⁰³ Sunan al-Tirmidhee (2472) and the wording is his, Sunan Ibn Maajah (151), Musnad Ahmad (12212, 14055), Saheeh Ibn Hibbaan (6560) and graded as “**Saheeh as per the condition of Muslim**” by Shaikh al-Albaanee. See “al-Saheehah” (2222)

[TN: The leaders of Quraish visited Abu Taalib a number of times in trying to pursue him not to support his nephew. One such meeting has been mentioned in the previous chapter. The other one is as follows:

Ibn Is-haaq said: “Quraish, seeing that the Messenger of Allaah ﷺ was still intent on his call, realized that Abu Taalib would never forsake his nephew even if this incurred their enmity. Some of them then went to see him once more taking with them a youth called `Umaarah Ibn al-Waleed Ibn al-Mugheerah, and said: “O Abu Taalib! we have brought you a smart boy still in the bloom of his youth, to make use of his mind and strength and take him as your son in exchange for your nephew, who has run counter to your religion, brought about social discord, found fault with your way of life, so that we kill him and rid you of his endless troubles; just man for man.” Abu Taalib’s reply was: “It is really an unfair bargain. You give me your son to bring him up and I give you my son to kill him! By Allaah, it is something incredible!!” Al-Mut`im Ibn `Adee, a member of the delegation, interrupted saying: “Quraish had been fair in that bargain because they meant only to rid you of that source of hateful trouble, but as I see you are determined to refuse their favors.” Abu Taalib, of course, turned down all their offers and challenged them to do whatever they pleased.”

This was reported by Ibn Hishaam (1/240) from Ibn Is-haaq, but it is “**Dha`eef**” as Ibn Is-haaq reported it without a chain and this is why Shaikh al-Albaanee omitted it. And Allaah knows best]

**Chapter 30: Some of the objections which the Mushriks of
Makkah raised against the Prophet ﷺ, and their
arrogance in persistently asking him ﷺ to
provide a number of Signs and miracles,
not for seeking guidance and rectitude
but out of intransigence**

This is the reason that many of their demands or the things they were inclined towards were rejected and not fulfilled, because of the Knowledge of Allaah تعالى about them that even if their wishes were fulfilled, and they were made to see and witness what they had desired, they would have still obstinately persisted in their transgression and misguidance, wandering blindly.

Allaah تعالى said:

﴿وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ جَاءَتْهُمْ آيَةٌ لَّيُؤْمِنُنَّ بِهَا ۚ قُلْ إِنَّمَا الْآيَاتُ عِنْدَ اللَّهِ ۚ وَمَا يُشْعِرُكُمْ أَنَّهَا إِذَا جَاءَتْ لَا يُؤْمِنُونَ * وَنُقَلِّبُ أَفْئِدَتَهُمْ وَأَبْصَارَهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِ أَوَّلَ مَرَّةٍ وَنَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ * وَلَوْ أَنَّا نَزَّلْنَا إِلَيْهِمُ الْمَلَائِكَةَ وَكَلَّمَهُمُ الْمَوْتَى وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ قُبُلًا مَا كَانُوا لَيُؤْمِنُوا إِلَّا أَنْ يَشَاءَ اللَّهُ وَلَكِنَّ أَكْثَرَهُمْ يَجْهَلُونَ﴾

{And they swear their strongest oaths by Allaah, that if there came to them a sign, they would surely believe therein. Say: "Signs are but with Allaah and what will make you (Muslims) perceive that (even) if it (the sign) came, they will not believe?" And We shall turn their hearts and their eyes away (from guidance), as they refused to believe therein for the first time, and We shall leave them in their trespass to wander blindly. And even if We had sent down unto them angels, and the dead had spoken unto them, and We had gathered together all things before their very eyes, they would not have believed, unless Allaah willed, but most of them behave ignorantly.}

[Surah al-An`aam (6): 109-111]²⁰⁴

²⁰⁴ [TN: In his Tafseer, Ibn Katheer رحمه الله mentioned a very good point regarding the Companions of the Prophet ﷺ, how they believed in him without asking for a miracle. Allaah تعالى mentions about some of the favors He did for the Children of Israa'eel but how they still rebelled against Him تعالى:

And Allaah تعالى said:

﴿إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ * وَلَوْ جَاءَتْهُمْ كُلُّ آيَةٍ حَتَّى يَرَوْا الْعَذَابَ الْأَلِيمَ﴾

{Truly! Those, against whom the Word (Wrath) of your Lord has been justified, will not believe. Even if every sign should come to them, - until they see the painful torment.}
[Surah Yunus (10): 96-97]

And Allaah تعالى said:

﴿وَمَا مَنَعَنَا أَنْ نُرْسِلَ بِالْآيَاتِ إِلَّا أَنْ كَذَّبَ بِهَا الْأَوَّلُونَ ۚ وَآتَيْنَا ثَمُودَ النَّاقَةَ مُبْصِرَةً فَظَلَمُوا بِهَا ۚ وَمَا نُرْسِلُ بِالْآيَاتِ إِلَّا تَخْوِيفًا﴾

{And nothing stops Us from sending the Aayaat (proofs, signs) but that the people of old denied them. And We sent the she-camel to Thamood as a clear sign, but they did her wrong. And We sent not the signs except to warn, and to make them afraid (of destruction).} [Surah al-Israa' (17): 59]

And Allaah تعالى said:

{And We shaded you (O Children of Israaeel) with clouds and sent down on you al-Manna and al-Salwa, (saying): "Eat of the good lawful things We have provided for you," (but they rebelled). And they did not wrong Us but they wronged themselves.} [Surah al-Baqarah (2): 57]

Imaam Ibn Katheer رحمه الله commented in his Tafseer: "Here it is important to point out the virtue of Muhammad's صلى الله عليه وسلم Companions over the companions of the other Prophets عليهم الصلاة والسلام. This includes firmness in the religion, patience and the lack of arrogance رضي الله عنهم أجمعين. Although the Companions accompanied the Prophet صلى الله عليه وسلم in his travels and battles, such as during the battle of Tabook, in intense heat and hardship, they did not ask for a miracle, though this was easy for the Prophet صلى الله عليه وسلم by Allaah's leave. And when the Companions became hungry, they merely asked the Prophet صلى الله عليه وسلم - to invoke Allaah - for an increase in the amount of food. They collected whatever food they had and brought it to the Prophet صلى الله عليه وسلم, and he صلى الله عليه وسلم asked Allaah to bless it, told each of them to take some food, and they filled every pot they had. Also, when they needed rain, the Prophet صلى الله عليه وسلم asked Allaah to send down rain, and a rain cloud came. They drank, gave water to their camels and filled their water skins. When they looked around, they found that the cloud had only rained on their camp. This is the best example of those who were willing to accept Allaah's decision and follow the Messenger of Allaah صلى الله عليه وسلم."

﴿وَقَالُوا لَنْ نُؤْمِنَ لَكَ حَتَّى تَفْجُرَ لَنَا مِنَ الْأَرْضِ يَنْبُوعًا * أَوْ تَكُونَ لَكَ جَنَّةٌ مِّنْ نَّخِيلٍ وَعِنَبٍ فَتُفَجَّرَ
الْأَنْهَارُ خِلَالَهَا تَفْجِيرًا * أَوْ تُسْقِطَ السَّمَاءُ كَمَا زَعَمْتَ عَلَيْنَا كِسْفًا أَوْ تَأْتِيَ بِاللَّهِ وَالْمَلَائِكَةِ قَبِيلًا * أَوْ
يَكُونَ لَكَ بَيْتٌ مِّنْ زُخْرَفٍ أَوْ تَرْقَىٰ فِي السَّمَاءِ وَلَنْ نُؤْمِنَ لِزَعْوِكَ حَتَّى تُنْزِلَ عَلَيْنَا كِتَابًا نَّقْرُؤُهُ ۚ قُلْ
سُبْحَانَ رَبِّيَ هَلْ كُنْتُ إِلَّا بَشَرًا رَسُولًا﴾

{And they say: “We shall not believe in you (O Muhammad), until you cause a spring to gush forth from the earth for us; Or you have a garden of date-palms and grapes, and cause rivers to gush forth in their midst abundantly; Or you cause the heaven to fall upon us in pieces, as you have pretended, or you bring Allaah and the angels before (us) face to face; Or you have a house of adornable materials (like silver and pure gold, etc.), or you ascend up into the sky, and even then we will put no faith in your ascension until you bring down for us a Book that we would read.” Say (O Muhammad): “Glorified (and Exalted) be my Lord (Allaah) above all that evil they (the polytheists) associate with Him! Am I anything but a man, sent as a Messenger?”} [Surah al-Israa’ (17): 90-93]

And we (Ibn Katheer) have discussed these and other similar Aayaat in their respective places in our Tafseer. And all praise is for Allaah alone.

Ibn `Abbaas رضي الله عنهما said: “The people of Makkah asked the Prophet ﷺ to turn al-Safa turn into gold for them and remove the mountains from around them so that they could cultivate (the land). It was said to him ﷺ, (in another narration, it is: Jibreel عليه السلام came to him ﷺ and said): “If you want, you can be patient with them or if you want, you can give them what they asked for, but if they disbelieve, they will be destroyed as those who came before them were destroyed.” He ﷺ said: “Rather, I shall be patient with them.” Then Allaah تبارك وتعالى revealed this Ayah:

﴿وَمَا مَنَعَنَا أَنْ نُرْسِلَ بِالْآيَاتِ إِلَّا أَنْ كَذَّبَ بِهَا الْأَوَّلُونَ ۚ وَآتَيْنَا ثَمُودَ النَّاقَةَ مُبْصِرَةً فَظَلَمُوا بِهَا ۚ وَمَا نُرْسِلُ بِالْآيَاتِ إِلَّا تَخْوِيفًا﴾

{And nothing stops Us from sending the Aayaat (proofs, signs) but that the people of old denied them. And We sent the she-camel to Thamood as a clear sign, but they did

her wrong. And We sent not the signs except to warn, and to make them afraid (of destruction).} [Surah al-Israa' (17): 59]" ²⁰⁵

In another narration, Ibn `Abbaas رضي الله عنهما said: "The Quraish said to the Prophet صلى الله عليه وسلم: 'Pray to your Lord and ask Him to turn al-Safa into gold for us, and we will believe in you.' He صلى الله عليه وسلم said: **“Will you do that?”** They said: 'Yes!' So he صلى الله عليه وسلم prayed and Jibreel عليه السلام came to him and said: **“Your Lord تبارك وتعالى conveys greetings of Salaam to you and says to you: {If you wish, al-Safa will become gold for them, then whoever among them disbelieves after that, then indeed will I punish him with a punishment by which I have not punished anyone among the worlds. Or if you wish, I will open for them the gate of repentance and mercy.}**” He صلى الله عليه وسلم said: **“Rather, the gate of repentance and mercy.”** ²⁰⁶

And this has also been reported in a Mursal form from a group of Taabi`een, like: Sa`eed Ibn Jubair, Qataadah, Ibn Juraij and others.

²⁰⁵ Musnad Ahmad (2333), “al-Mustadrak” al-Haakim (3379), and he said: “It is **“Saheeh”**”, and al-Dhahabee agreed with him, and Shaikh al-Albaanee also agreed with them.

²⁰⁶ Musnad Ahmad (2166, 3223), “al-Mustadrak” al-Haakim (174, 176, 3225, 7601), and he said: “It is **“Saheeh as per the condition of Muslim”**” and al-Dhahabee agreed with him. Shaikh al-Albaanee also said: “It is **Saheeh as per the condition of Muslim.**” See “al-Saheehah” (3388)

Chapter 31: Persecution of the early Muslims

Ibn Is-haaq said: Thereafter, they began persecuting those who believed and followed the Prophet ﷺ, from his Companions. Every tribe took charge of torturing the Muslims within it. They confined them and punished them with beatings, hunger and thirst, and exposing them to the intense heat and hot grounds of Makkah. Those who were weak (and had no tribal support) were put to trials in their Deen, and due to the extreme torture that they had suffered some of them gave in, while the others remained firm upon their Deen.

We already mentioned the narration of `Abdullaah bin Mas`ood رضى الله عنه that he said: **“The first people to declare their Islaam publicly were seven: The Messenger of Allaah, Abu Bakr, `Ammar and his mother Sumayyah, Suhaib, Bilaal and Miqdaad. With regard to the Messenger of Allaah, Allaah protected him through his paternal uncle Abu Taalib. With regard to Abu Bakr, Allaah protected him through his people. As for the rest, the idolaters seized them and made them wear coats of chain-mail and exposed them to the intense heat of the sun. There was none of them except he (under coercion) did what they wanted them to do, except for Bilaal. He did not care what happened to him for the sake of Allaah, and his people did not care what happened to him. Then they gave him to the children who took him around in the streets of Makkah while he was saying: ‘Ahad, Ahad (One, One).’”** 207

And it is reported from Jaabir رضى الله عنه: The Prophet ﷺ passed by `Ammar and his family while they were being persecuted and he ﷺ said: **“O family of `Ammar and family of Yaasir! Receive the glad tidings, for your promised place (to meet) is the Paradise.”** 208

²⁰⁷ Musnad Ahmad (3832) and Sunan Ibn Maajah (150) and graded as “**Hasan**” by Shaikh al-Albaanee. Al-Haakim also reported it in “al-Mustadrak” (5238) and said it is “**Saheeh**”, and al-Dhahabee agreed with him, but Shaikh al-Albaanee said: It only reaches to the level of “**Hasan**” because of `Aasim Ibn Abee al-Nujood, as they differed about him.

²⁰⁸ “al-Mustadrak” of al-Haakim (5666), from the route of Abu Zubair from Jaabir, and he said: “It is “**Saheeh as per the condition of Muslim**”, and al-Dhahabee agreed with him. It is as they have said, except that Abu Zubair is a Mudallis (i.e. a narrator who misses out or masks the identity of his immediate authority in order to strengthen his Isnaad), and he narrated this using: “An” (عن). Ibn Sa’d also reported this in “al-Tabaqaat al-Kubraa” (3/249) from the same route but the name of Jaabir رضى الله عنه is omitted. Al-Haithamee also reported it in his “al-Majma” (9/293) and said: “It was reported by al-Tabaraanee in “al-Awsat” and its narrators are of “**Saheeh**” except for Ibraaheem Ibn `Abdul `Azeez al-Muqawwim, and he is reliable.” He then mentioned a similar narration from `Ammar as supporting chain and said: “It was reported by al-Tabaraanee and its narrators are reliable.”

I (Ibn Katheer) say: And it is in regards to this that Allaah تعالى revealed:

﴿مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ وَلَكِنْ مَنْ شَرَحَ بِالْكُفْرِ صَدْرًا فَعَلَيْهِمْ
غَضَبٌ مِّنَ اللَّهِ وَلَهُمْ عَذَابٌ عَظِيمٌ﴾

{Whoever disbelieved in Allaah after his belief, - except him who is forced (to renounce his religion) while his heart is at rest with Faith²⁰⁹ - but those who (willingly)

[TN: There is another supporting chain for this narration: `Uthmaan Ibn `Affaan رضي الله عنه said: “Should I tell you about `Ammaar? I was walking with the Messenger of Allaah ﷺ, who was holding my hand, and we were walking in al-Bathaa’ until he came to where his (`Ammaar’s) father and mother were being tortured. `Ammaar’s father said: ‘O Messenger of Allaah! Are we going to be like this forever?’ The Prophet ﷺ said to him: **“Be patient.”** Then he رضي الله عنه said: **“O Allaah! Forgive the family of Yaasir, and You have already done so.”** [Musnad Ahmad (439), but it is “Dha’eef” as it is interrupted (Inqitaa’). Saalem Ibn Abee al-Ja’d did not meet `Uthmaan رضي الله عنه.

Al-Tabaraanee also reported it in “al-Kabeer” (24/303) from `Uthmaan رضي الله عنه that the Prophet ﷺ said: **“Be patient O family of Yaasir. Your promised place is the Paradise.”** Al-Haithamee (9/293) said: “Reported by al-Tabaraanee, but in its chain is someone who I don’t know.”]

²⁰⁹ I (al-Albaanee) say: It is unanimously agreed that this Aayah was revealed regarding `Ammaar, as mentioned by al-Haafidh Ibn Hajar in “al-Isaabah”. And there are many Ahaadeeth regarding it which were recorded by al-Suyooti in “al-Dur al-Manthoor” (4/132), but all of them are Mursal, except for the narration of Ibn `Abbaas رضي الله عنه, which was mentioned by Ibn al-Mundhir, Ibn Abee Haatim, and Ibn Mardawaih, but he (al-Suyooti) did not mention it, nor did he report from him, as was his habit most of the time. I had wished that this narration was Saheeh, because of the incident which happened (with `Ammaar), but the knowledge (and authentication) is not according to one’s wishes. And from these Ahaadeeth is the one reported by al-Haakim in his “al-Mustadrak” (3362) and said that it is Saheeh, and al-Dhahabee agreed with him, then this is from their conjecture, which I have explained in my checking of “Fiqh al-Seerah” (1/108).

[TN: The narration reported by al-Haakim is as follows: Abu `Ubaidah Ibn Muhammad Ibn `Ammaar Ibn Yaasir reported from his father (i.e. Muhammad Ibn `Ammaar) that he said: The Mushriks seized `Ammaar Ibn Yaasir and did not let him go until he reviled the Prophet ﷺ and spoke well of their gods, then they let him go. When he came to the Messenger of Allaah ﷺ, he رضي الله عنه asked: **“What happened to you?”** He said: “Something bad, O Messenger of Allaah; I was not let go until I reviled you and spoke well of their gods.” He رضي الله عنه said: **“How do you find your heart?”** He said: “It is at rest with faith.” He رضي الله عنه said: **“If they do that again, do the same again (as you did).”**

Then al-Haakim said: “It is Saheeh as per the conditions of Shaikhain”, and al-Dhahabee agreed with him.

Shaikh al-Albaanee said in his checking of “Fiqh al-Seerah” (1/108): This is what they both said, and long ago I was misled by what they had said. But their mistake has now become clear to me. A group of scholars have reported this as a narration of Abee `Ubaidah from his father, but his father (Muhammad Ibn `Ammaar) is a Taabi’ee and not a Sahaabee. So this narration is “Mursal” (having a broken chain between the Taabi’ee and the Prophet ﷺ)

open their breasts to disbelief, on them is wrath from Allaah, and for them will be a great torment.} [Surah al-Nahl (16): 106]

They were excused (and forgiven) because of the insults and punishments they had to suffer, and Allaah has protected us from it by His Might and Power.

Narrated Khabbaab Ibn al-Arat رضي الله عنه: "I was a blacksmith in the Pre-Islaamic period, and al-`Aas Ibn Wail owed me some money, so I went to him to demand it. He said (to me): 'I will not pay you unless you disbelieve Muhammad.' I said: "I will not disbelieve till Allaah kills you and then you get resurrected." He said: 'Leave me till I die and get resurrected, then I will be given wealth and children and I will pay you your debt.' On that occasion it was revealed to the Prophet ﷺ:

﴿أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ لَأُوتِيَنَّ مَالًا وَوَلَدًا * أَطَّلَعَ الْغَيْبَ أَمْ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا * كَلَّا ۚ سَنَكْتُبُ مَا يَقُولُ وَنَمُدُّ لَهُ مِنَ الْعَذَابِ مَدًّا * وَنَزِئُهَا مَا يَقُولُ وَيَأْتِينَا فَرْدًا﴾

{Then, have you seen he who disbelieved in Our Signs and said: "I will surely be given wealth and children [in the next life]?" Has he known the unseen, or has he taken a covenant from the Beneficent (Allaah)? No! We will record what he says and extend for him from the punishment extensively. And We shall inherit from him (at his death) all that he talks of (i.e. wealth and children which We have bestowed upon him in this world), and he shall come to Us alone.} [Surah Maryam (19): 77- 80]" ²¹⁰

Narrated Khabbaab Ibn al-Arat رضي الله عنه: "We complained to Allaah's Messenger ﷺ (of the persecution inflicted on us by the Mushriks) while he was sitting in the shade of the Ka`bah, leaning over his Burd (i.e. covering sheet). We said to him: "Would you seek help for us? Would you pray to Allaah for us?" He ﷺ said: **“Among the nations before you, a (believing) man would be put in a ditch that was dug for him, and a saw**

if not "Mu`dhal" (weak because of omission of two or more consecutive narrators from the chain of narration). Moreover, al-Bukhaaree and Muslim did not report anything from Abu `Ubaidah or his father in their respective Saheeh. Rather, Ibn Abee Haatim said about Abu `Ubaidah: "**Munkar al-Hadeeth**" (i.e. his narrations are rejected/denounced), and Ibn Ma`een and others have agreed with him. So how can this Hadeeth be Saheeh? And how further away it is from being upon their (al-Bukhaaree and Muslim's) conditions.

What is confirmed is that this Aayah was revealed about `Ammaar, from other routes which were reported by Ibn Jareer. And Allaah knows best.]

²¹⁰ Musnad Ahmad (21068, 21075, 21076), Saheeh al-Bukhaaree (2091, 2275, 2425, 4732, 4733, 4734, 4735) and Saheeh Muslim (2795-35)

would be put over his head and he would be cut into two pieces, yet that (torture) would not make him give up his religion. His body would be combed with iron combs that would remove his flesh from the bones and nerves, yet that would not make him abandon his religion. By Allaah, this religion (i.e. Islaam) will prevail till a traveler from Sana`aa' (in Yemen) to Hadhrarmaut will fear none but Allaah, or (will he fear) a wolf as regards his sheep, but you (people) are hasty. ﴿ 211

[Shaikh al-Albaanee's addition]

It was narrated that Abu Laila Al-Kindee said: "Khabbaab رضي الله عنه came to `Umar رضي الله عنه and said: **“Come close, for no one deserves this meeting more than you, except `Ammaar. ﴿** Then Khabbaab started to show him the marks on his back where the idolaters had tortured him.” 212

[end of Shaikh al-Albaanee's addition]

²¹¹ Saheeh al-Bukhaaree (3612, 6943)

²¹² Sunan Ibn Maajah (153) and graded as “Saheeh” by Shaikh al-Albaanee. Also reported by Ibn Sa`d in “al-Tabaqaat” (3/165)

Chapter 32: The Mushrikeen's dispute with the Prophet ﷺ and establishing irrefutable proofs against them, and their inner selves acknowledging the truth, even though they displayed opposition out of stubbornness, envy, injustice, and haughtiness ²¹³

Is-haaq Ibn Rahawaih reported from his chain to Ibn `Abbaas رضي الله عنهما that he said: "One-day al-Waleed Ibn al-Mugheerah came to the Prophet ﷺ, and he ﷺ recited to him the Qur'aan, and it was as if he (al-Waleed) became affected and softened by it. When this news reached Abu Jahl, ²¹⁴ he came to him (al-Waleed) and said: 'O my uncle! Your people wish to gather wealth for you.' He replied: 'But why?' Abu Jahl said: 'To give it to you, as they see that you approached Muhammad (ﷺ) to get some of his food.' He said: 'The Quraish knows well I am the wealthiest of them.' Abu Jahl said: 'So say a word against him (Muhammad), so that your people may know that you (still) reject him.' He said: 'What should I say? By Allaah! There is not a person amongst you who

²¹³ [TN: Allaah تعالى mentioned about Fir'aoun and his people that they knew that the Message and Signs which Moosaa عليه السلام had brought was the Truth, but they opposed and rejected him out of arrogance, and injustice toward themselves, as Allaah تعالى said:

﴿وَجَحَدُوا بِهَا وَاسْتَيْقَنَتْهَا أَنْفُسُهُمْ ظُلْمًا وَعُلُوًّا ۖ فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ﴾

{And they (Fir'aoun and his people) rejected them (those Aayaat), wrongfully and arrogantly, while their (inner) selves were convinced thereof. So, see how the end of the corrupters was.} [Surah al-Naml (27): 14]

And in a similar fashion, Abu Jahl and the other Mushriks of Makkah also rejected the Truth which the Prophet ﷺ had brought, which will be mentioned in this chapter.]

²¹⁴ [TN: In regards to Abu Jahl, it is widespread that the Prophet ﷺ is supposed to have said: “He was the Fir'aoun (pharaoh) of this Ummah (nation).” [Musnad Ahmad (3824, 4246, 4247)]

And in another narration: “He (Abu Jahl) was the Fir'aoun of my Ummah.” [Musnad Ahmad (3825)]

This is reported from the route of Abee Is-haaq from Abee `Ubaidah from his father (`Abdullaah Ibn Mas`ood).

Al-Haithamee said in al-Majma` (6/79): “Imaam Ahmad reported these Ahaadeeth, and al-Bazaar reported a shorter narration; and it is from the narration of Abu `Ubaidah from his father. But he (Abu `Ubaidah) did not hear from him.”

“Its chain is “Dha'eef” because of the break (interruption) in the chain. Abu `Ubaidah – and he is the son of Ibn Mas`ood – did not hear from his father.”]

knows poetry like I do. No one amongst you knows poetry and eloquence better than I do. Nobody knows the poetry (black magic) of the Jinn better than I do. By Allaah! What this man (Muhammad) said to me was nothing like magic or soothsaying. By Allaah! What he said had a certain sweetness to it, (unlike anything I've ever tasted in my life), it was soothing. The highest part of it is fruitful and the lowest part of it is gushing forth with bounty; it dominates and cannot be dominated, and it crushes all that is under it.' Abu Jahl said: 'Your people will not be pleased with you till you speak against him.' He replied: 'Leave me, and I will think about it.' When he thought about it (and realized that all his wealth and respect will go away), he said (publicly): 'This is nothing but magic from that of old which he has learned from someone.' So Allaah تعالى revealed:

﴿ذَرْنِي وَمَنْ خَلَقْتُ وَحِيدًا * وَجَعَلْتُ لَهُ مَالًا مَمْدُودًا * وَبَيْنَ شُهُودًا﴾

{Leave Me Alone (to deal) with whom I created Alone (without any means, i.e. al-Waleed Ibn al-Mugheerah)! And then granted him resources in abundance. And children to be by his side!} [Surah al-Muddaththir (74): 11-13]"

This is how al-Baihaqee reported from al-Haakim from Is-haaq. ²¹⁵

I (Ibn Katheer) say: So it was about their ignorance and lack of understanding that Allaah تعالى mentioned, saying:

﴿بَلْ قَالُوا أَضْغَاثُ أَحْلَامٍ بَلْ افْتَرَاهُ بَلْ هُوَ شَاعِرٌ فَلْيَأْتِنَا بِآيَةٍ كَمَا أُرْسِلَ الْأَوَّلُونَ﴾

{Nay, they say: "These (revelations of the Qur'aan which are inspired to Muhammad) are mixed up false dreams! Nay, he has invented it! Nay, he is a poet! So let him bring us an Aayah (Sign) just as the previous (Messengers) were sent (with miracles)"}
[Surah al-Anbiyaa' (21): 5]

They got perplexed and confused and didn't know what to say. Rather, whatever they said was baseless, as nothing is left to say after opposing the truth except falsehood. Allaah تعالى said:

²¹⁵ (Shaikh al-Albaanee said): Al-Haakim in his "al-Mustadrak" (3872) and he said: "It is "Saheeh as per the condition of al-Bukhaaree"", and al-Dhahabee agreed with him. And it is as they have said. Ibn Jareer also reported this in his Tafseer from two routes, one from Ikrimah in a "Mursal" form, and the other from a different route from Ibn `Abbaas.

﴿انظُرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ فَضَلُّوا فَلَا يَسْتَطِيعُونَ سَبِيلًا﴾

{See what examples they have put forward for you. So they have gone astray, and never can they find a way.} [Surah al-Israa' (17): 48, and Surah al-Furqaan (25): 9]

Imaam `Abd Ibn Humaid reported in his “Musnad” from Jaabir Ibn `Abdullaah رضي الله عنهما: “The Quraish got together and discussed who amongst them would be the best at identifying magic, Jinn possession, mental instability, and insanity. They were talking about the Prophet ﷺ, whom they saw as someone who divided their community, belittled their way of life, and exposed the faults within their religion. They wanted someone to speak to him and see what he has to say. They could not find anyone better than `Utbaah Ibn Rabee`ah²¹⁶ for this. So they said: ‘You are the one for this (mission), O Abu Waleed.’ `Utbaah approached the Prophet ﷺ (and tried to emotionally blackmail him): ‘Are you better or (your father) `Abdullaah?’ The Prophet stayed quiet. `Utbaah continued: ‘Are you better or `Abdul-Muttalib?’ The Prophet stayed quiet. `Utbaah further said: ‘If you think that they were better than you, (then you know) that they used to worship these idols that you talk badly about all the time. If you think you are better than them then speak, let us hear what you have to say. By Allaah! We have never seen anyone be more of a troublemaker for his people than you. You have divided our community, scattered our affairs, belittled our religion, and humiliated us in front of other Arabs; so that now the people are saying that the Quraish have a magician (of their own), and that the Quraish have a soothsayer. By Allaah! We are not going to wait for anything (we are done with you). We will raise our swords against you and get rid of you. O man! If you are in need (of wealth); we will gather for you enough wealth to make you the single most wealthy person amongst the Quraish. If you are in need of women (in marriage); then choose whichever women you want from Quraish, we will marry you to ten (of the most beautiful women in Makkah).’ The Prophet ﷺ asked him: “Are you done?” `Utbaah said: ‘Yes, (that’s all).’ The Prophet ﷺ next said:

﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ * حم * تَنْزِيلُ مِنَ الرَّحْمَنِ الرَّحِيمِ * كِتَابُ فُصِّلَتْ آيَاتُهُ قُرْآنًا عَرَبِيًّا لِقَوْمٍ يَعْلَمُونَ * بَشِيرًا وَنَذِيرًا فَأَعْرَضَ أَكْثَرُهُمْ فَهُمْ لَا يَسْمَعُونَ * وَقَالُوا فُلُوبُنَا فِي أَكِنَّةٍ مَّا نَدْعُونَ إِلَيْهِ وَفِي أَذَانِنَا وَقَرْ وَمِنْ بَيْنِنَا وَبَيْنَكَ حِجَابٌ فَاغْمَلْ إِنَّا نَحْنُ غَامِلُونَ * قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ

²¹⁶ `Utbaah Ibn Rabee`ah was a leader of Quraish, and was a staunch enemy of the Prophet ﷺ. He was very well-read, politically influential, wealthy, and very well-traveled. `Utbaah was also one of the few people who has stood in the court of kings of that time (Emperor of Rome and King of Abyssinia).

إِلَهُ وَاحِدٌ فَاسْتَقِيمُوا إِلَيْهِ وَاسْتَغْفِرُوهُ ۖ ۚ وَوَيْلٌ لِّلْمُشْرِكِينَ * الَّذِينَ لَا يُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ
 * إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ * قُلْ أَنتَكُم لَتَكْفُرُونَ بِالَّذِي خَلَقَ الْأَرْضَ فِي
 يَوْمَيْنِ وَتَجْعَلُونَ لَهُ أَندَادًا ۚ ذَٰلِكَ رَبُّ الْعَالَمِينَ * وَجَعَلَ فِيهَا رَوَاسِيَ مِن فَوْقِهَا وَبَارَكَ فِيهَا وَقَدَّرَ فِيهَا
 أَقْوَاتَهَا فِي أَرْبَعَةِ أَيَّامٍ سَوَاءً لِّلسَّائِلِينَ * ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ وَهِيَ دُخَانٌ فَقَالَ لَهَا وَلِلْأَرْضِ ائْتِيَا طَوْعًا أَوْ
 كَرْهًا قَالَتَا أَتَيْنَا طَائِعِينَ * فَفَضَّاهُنَّ سَبْعَ سَمَاوَاتٍ فِي يَوْمَيْنِ وَأَوْحَىٰ فِي كُلِّ سَمَاءٍ أَمْرَهَا ۚ وَزَيَّنَّا السَّمَاءَ
 الدُّنْيَا بِمَصَابِيحَ وَحِفْظًا ۚ ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ * فَإِنْ أَعْرَضُوا فَقُلْ أَنذَرْتُكُمْ صَاعِقَةً مِّثْلَ صَاعِقَةِ عَادٍ
 وَثَمُودَ ﴿١٠٠﴾

{Haa Meem! A revelation from Allaah, the Most Beneficent, the Most Merciful. A Book whereof the Verses are explained in detail; A Qur'aan in Arabic for people who know. Giving glad tidings [of Paradise to the one who believes in the Oneness of Allaah and fears Allaah much (abstains from all kinds of sins and evil deeds) and loves Allaah much (performing all kinds of good deeds which He has ordained)], and warning (of punishment in the Hell Fire to the one who disbelieves in the Oneness of Allaah), but most of them turn away, so they listen not. And they say: "Our hearts are under coverings (screened) from that to which you invite us, and in our ears is deafness, and between us and you is a screen, so work you (on your way); verily, we are working (on our way)." Say (O Muhammad): "I am only a human being like you. It is inspired in me that your Ilaah is One Ilaah (and He alone deserves worship), therefore take Straight Path to Him (with true Faith Islaamic Monotheism) and obedience to Him, and seek forgiveness of Him. And woe to Al-Mushrikoon (the disbelievers in the Oneness of Allaah, polytheists, idolaters). Those who give not the Zakaah and they are disbelievers in the Hereafter. Truly, those who believe (in the Oneness of Allaah and in His Messenger Muhammad) and do righteous good deeds, for them will be an endless reward that will never stop (i.e. Paradise). Say (O Muhammad): "Do you verily disbelieve in Him Who created the earth in two Days and you set up rivals (in worship) with Him? That is the Lord of the `Aalameen (mankind, Jinn and all that exists). He placed therein (i.e. the earth) firm mountains from above it, and He blessed it, and measured therein its sustenance (for its dwellers) in four Days equal (i.e. all these four 'days' were equal in the length of time), for all those who ask (about its creation). Then He Istawa (rose over) towards the heaven when it was smoke, and said to it and to the earth: "Come both of you willingly or unwillingly." They both said: "We come, willingly." Then He completed and finished from their creation (as) seven heavens in two Days and He made in each heaven its affair. And We adorned the nearest (lowest) heaven with lamps (stars) to be an adornment as well as to guard (against the devils

by using them as missiles against the devils). Such is the Decree of Him the All-Mighty, the All-Knower.}

Till the Prophet ﷺ reached the Aayah: **{But if they turn away, then say (O Muhammad): “I have warned you of a Saa`iqah (a destructive awful cry, torment, hit, a thunderbolt) like the Saa`iqah which overtook (the people of) `Aad and Thamood.”}** [Surah Fussilat (41): 1-13]

`Utbah replied: ‘Hasbuk, Hasbuk (please stop, please stop). Isn’t there anything else you can say to me besides this?’ He’s panicking. The Prophet ﷺ replied: **“No!”** So `Utbah returned to Quraish and they asked him: ‘What happened?’ He said: ‘I have not seen him speak in the manner you speak except for a word.’ They said: ‘Did he respond to you?’ He said: ‘Yes.’ Then he said: ‘Nay, I have not understood what he had said except that he warned you people about the thunderbolt, like the thunderbolt which struck `Aad and Thamood.’ They said: ‘Woe is to you! The man spoke to you in `Arabic (language) and you did not understand what he said?’ He replied: ‘No, by Allaah! I did not understand what he said except for the thunderbolt that he mentioned.’

Al-Baihaqee and other reported it from the route of al-Haakim, on the authority of al-Ajlah, and there is some speech about him. ²¹⁷

In another narration, there is the addition: ‘If you need leadership, we will pledge allegiance to you, and you will be our leader as long as you live.’

There is also this addition: When the Prophet ﷺ recited the Aayah: **{“I have warned you of a Saa`iqah like the Saa`iqah which overtook (the people of) `Aad and Thamood.”}**, `Utbah placed his hand on the mouth of the Prophet ﷺ, asking him to stop. `Utbah himself expressed fear (that the punishment that the Prophet ﷺ was speaking of would descend upon him there and then). `Utbah then confined himself and did not meet anyone, even from his family.

²¹⁷ (Shaikh al-Albaanee said): He is al-Ajlah Ibn `Abdullaah Ibn Hujaiyah al-Kindee, and he is “Sudooq Shi`ee” (truthful Shi`a)*, as was mentioned in “al-Taqreeb” of Ibn Hajar. And al-Ajlah reported this from his Shaikh al-Dhiyaal Ibn Harmalah al-Asadee, who reported from Jaabir. Al-Shaibaanee also reported from this chain in his “Musannaf” (36560), as Ibn Abee Haatim had mentioned in “al-Jarh wal-Ta`deel” (3/451). And it is apparent that Ibn Hibbaan mentioned him as reliable in his book, “al-Thiqaat”. Al-Haakim also reported it in his “al-Mustadrak” (3002) from the route of al-Ajlah, but a shorter narration and said: “Its chain is “Saheeh””, and al-Dhahabee agreed with him.

*[TN: (Shi`a in those days were those who were more inclined towards `Alee رضي الله عنه, and favored him over Mu`aawiyah رضي الله عنه. they were not like the Raafidhah of today)]

When Abu Jahl came to know about this, he said: ‘O people from Quraish! We do not see except that `Utbah has forsaken the religion (of his forefathers) and converted to the religion of Muhammad, and he has been mesmerized by his speech. And this only happened because `Utbah is in some need (of wealth). Let us go to him.’ When they came to `Utbah, Abu Jahl said: ‘O `Utbah! By Allaah, we did not come to you except that (we feel) you have accepted (the religion) of Muhammad and that you have been fascinated by his affairs. If you are in need, then we have gathered for you from our wealth that which will make you free from wants from Muhammad. `Utbah got angry and replied: “By Allaah! I will never speak to Muhammad again, and you know well that I am the wealthiest person amongst the Quraish. I only went to him – then he narrated the whole incident – then he (Muhammad) replied to me with something – by Allaah! It is not the speech of a magician or a poet or a soothsayer. He then recited: **{Haa Meem! A revelation from Allaah, the Most Beneficent, the Most Merciful}**, till he reached: **{But if they turn away, then say (O Muhammad): “I have warned you of a Saa`iqah (a destructive awful cry, torment, hit, a thunderbolt) like the Saa`iqah which overtook (the people of) `Aad and Thamood”}**”, at that I placed my hand on his mouth and told him to stop for the sake of his family. You people know that when Muhammad speaks, he doesn’t lie, and I feared that the punishment would descend upon you.”²¹⁸

Thereafter, al-Baihaqee reported from his chain, that al-Mugheerah Ibn Shu`bah رضي الله عنه (who was from Taa’if) said: “The first time I came to know about the Messenger of Allaah صلى الله عليه وسلم was when I was walking with Abu Jahl Ibn Hishaam in one of the alleys of Makkah, when we came across the Messenger of Allaah صلى الله عليه وسلم. He صلى الله عليه وسلم said: **“O Abu al-Hakam! ²¹⁹ Come to Allaah and His Messenger (as a believer), I call you towards Allaah.”** Abu Jahl said: ‘O Muhammad! When are you going to stop insulting our gods? Do you only wish that we testify that you have conveyed (the message)? We will testify for you that you have conveyed (the message)! By Allaah! If I knew what you are saying is the Truth, I would have already followed you.’ When the Messenger of Allaah صلى الله عليه وسلم left, he (Abu Jahl) turned towards me and said: ‘By Allaah! I know that what he is saying is the Truth, but there is something holding me back (from accepting Islaam). People

²¹⁸ Al-Durr al-Manthoor (7/310)

²¹⁹ [TN: Abu Jahl’s name was, `Amr bin Hishaam bin al-Mugheerah. He was from the tribes of Quraish and was one of the Chiefs of Makkah. Before Islaam, he was known for his knowledge and wisdom. His kunya (nickname) was Abu al-Hakam (father of wisdom). [Saheeh al-Bukhaaree (3632, 3950)]. But when his knowledge did not benefit him, he was nicknamed as Abu Jahl (father of ignorance).]

from Banee Qusayy ²²⁰ said: ‘Only we have the rights to al-Hijaabah (guardianship of the Ka`bah and preservation of its key).’ We said ‘Yes.’ Then they said: ‘Only we have the rights to al-Siqayah (supplying water to the pilgrims and caring for their needs).’ We said: ‘Yes.’ Then they said: ‘Only we the authority to al-Nadwa (assembly of the Quraish).’ We said: ‘Yes.’ Then they said: ‘We have the rights to al-Liwaa’ (authority of the banners of the battles).’ We said: ‘Yes.’ (We sacrificed all in favor of them). (But we competed with them), they fed the people, so we also fed the people. (They gave charity, so we also gave charity. They looked after people, so we did the same.) We did this until we became equals in all things. And now they say: ‘A prophet has come from us (who receives revelations from the sky)! (How can we possibly be able to ever compete with this?) By Allaah! We will never believe in him!’ ²²¹

(Ibn Katheer said): This is what he had to say – May Allaah’s curse be upon him. It is about him and his likes that Allaah تعالى said:

﴿وَإِذَا رَأَوْكَ إِن يَتَّحِدُونَكَ إِلَّا هُزُؤًا أَهْذًا الَّذِي بَعَثَ اللَّهُ رَسُولًا * إِن كَادَ لَيُضِلُّنَا عَنْ آلِهَتِنَا لَوْلَا أَن صَبَرْنَا عَلَيْهَا ۖ وَسَوْفَ يَعْلَمُونَ حِينَ يَرَوْنَ الْعَذَابَ مَنْ أَضَلَّ سَبِيلًا﴾

{And when they see you (O Muhammad), they treat you only as a mockery (saying): “Is this the one whom Allaah has sent as a Messenger? He would have nearly misled us from our aalihah (gods), had it not been that we were patient and constant in their worship!” And they will know when they see the torment, who it is that is most astray from the (Right) Path!} [Surah al-Furqaan (25): 41-42]

Narrated Ibn `Abbaas رضي الله عنهما (regarding the saying of Allaah تعالى):

﴿وَلَا تَجْهَرُ بِصَلَاتِكَ وَلَا تُخَافِتُ بِهَا وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا﴾

{And do not recite [too] loudly in your prayer or [too] quietly but seek between that an [intermediate] way} [Surah al-Israa’ (17): 110]

²²⁰ [TN: It was already mentioned in chapter 9, that before his death, Qusayy had entrusted his son, `Abd al-Daar, with the responsibilities of supplying water to the pilgrims and feeding them, and appointing the standard-bearer of the Quraish, and holding councils in the house (which was known as Daar al-Nadwa).

²²¹ Musannaf Ibn Abee Shaibaa (35829), al-Baihaquee in “al-Dalaail” (2/207). Shaikh al-Albaanee said: “Its chain is “Hasan”.

“This Aayah was revealed while Allaah’s Messenger ﷺ was hiding himself in Makkah. When he prayed with his companions, he used to raise his voice with the recitation of Qur’aan, and if the Mushriks happened to hear him, they would insult the Qur’aan, the One who revealed it, and the one who brought it. Therefore Allaah said to His Prophet ﷺ: {**And do not recite [too] loudly in your prayer or [too] quietly**}, meaning: ‘Do not say your prayer so loudly that the pagans can hear you, nor say it in such a low tone that your Companions do not hear you.’ {**...but seek between that an [intermediate] way (between these two extremes)**}, meaning: ‘Let your Companions hear, but do not relate the Qur’aan loudly, so that they may hear it from you.’” ²²²

²²² Musnad Ahmad (155, 1853), Saheeh al-Bukhaaree (4722, 7490, 7525, 7547) and Saheeh Muslim (446-145), all from Abu Bishr, from Sa`eed Ibn Jubair, from Ibn `Abbaas.

(Shaikh al-Albaanee said): He (Ibn Katheer) then followed this narration with another narration, from `Ikrimah from Ibn `Abbaas, which is more complete than this but I did not mention it because it is from the narrations of Dawood Ibn al-Husain, from `Ikrimah; and he (Dawood) is “**Dha`eef**” as mentioned in “al-Taqreeb”.

Chapter 33: The migration of some of the Companions of the Prophet ﷺ, from Makkah to the land of al-Habashah (Abyssinia/Ethiopia), so as to flee with their religion from afflictions²²³

²²³ [TN: Some afflictions are more severe and worse than the others. The afflictions could be in a person's Deen (religion) or his Dunya (worldly life) through loss of wealth, the death of someone, illness, or harm done by others. But the most severe ones are those in the Deen, as Allaah تعالى says:

﴿وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ﴾

{...and Al-Fitnah is worse than killing} [Surah al-Baqarah (2): 191]

These trials of the Deen are through Shirk, Kufr, Hypocrisy, facing the enemy on the battlefield etc.

From the Tafseer of Imaam Ibn Katheer رحمه الله:

Allaah تعالى says:

﴿وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ﴾

{...and Al-Fitnah is worse than killing} [Surah al-Baqarah (2): 191]

Since Jihaad involves killing and shedding the blood of men, Allaah تعالى indicated that these men (the Mushriks of Makkah) are committing disbelief in Allaah, associating with Him (in the worship) and hindering from His path, and this is more severe and much greater evil and more disastrous than killing.

Abu Maalik commented about what Allaah تعالى said:

﴿وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ﴾

{And Al-Fitnah is worse than killing}, meaning: "what you (disbelievers) are committing is much worse than killing."

Abu Al-Aaliyah, Mujaahid, Sa'eed bin Jubayr, `Ikrimah, Al-Hasan, Qataadah, Ad-Dahhaak and Ar-Rabee` bin Anas said about the saying of Allaah تعالى:

﴿وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ﴾

{And Al-Fitnah is worse than killing}, they said: "Shirk (polytheism) is worse than killing."

And Imaam Ibn Katheer continues:

﴿وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ﴾

{...and Al-Fitnah is greater than killing} means, trying to force the Muslims to revert from their religion and re-embrace Kufr after they had believed, is worse with Allaah than killing. --end of quote

We have already mentioned the harm and affliction the Mushriks had caused to the Believers who were weak and oppressed, and the severe beatings and insults they received at their hands. As for the Messenger of Allaah ﷺ, Allaah تعالى protected him and prevented them from harming him through his uncle, Abu Taalib, as we have already mentioned. And all praise is for Allaah alone.

Imaam Ahmad has reported from his chain, on the authority of Ibn Mas'ood رضي الله عنه: "We were over eighty men who were sent to al-Najaashee (Negus) by the Messenger of Allaah ﷺ. Among them were: `Abdullaah Ibn Mas'ood, Ja'far, `Abdullaah Ibn `Urfutah, `Uthmaan Ibn Madh'oon ²²⁴ and Abu Moosaa (al-Ash'aree). ²²⁵ When they came to al-

Shaikh Muhammad Ibn Saaleh al-`Uthaymeen رحمه الله said in his Tafseer:

Al-Fitnah (here) means to prevent the people (the Muslims) from (practicing) their religion; as Allaah تعالى said:

﴿إِنَّ الَّذِينَ قَتَلُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ لَمْ يَتُوبُوا فَلَهُمْ عَذَابُ جَهَنَّمَ وَهُمْ عَذَابُ الْحَرِيقِ﴾

{Verily, those who put into Fitnah (trial) the believing men and believing women (by torturing them and burning them), and then do not turn in repentance, (to Allaah), will have the torment of Hell, and they will have the punishment of the burning Fire.} [Surah al-Burooj (85): 10]

So preventing the people from their religion is a Fitnah more severe than killing them. This is because by killing them, the utmost they can do is cut off the person from pleasures of this Dunyaa (world); whereas the Fitnah cuts them off from the Dunyaa and the Aakhirah, as Allaah تعالى said:

﴿وَإِنْ أَصَابَتْهُ فِتْنَةٌ انْقَلَبْ عَلَى وَجْهِهِ خَسِرَ الدُّنْيَا وَالْآخِرَةَ ۚ ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ﴾

{...but if a trial befalls him, he turns back on his face (i.e. reverts back to disbelief after embracing Islaam). He loses both this world and the Hereafter. That is the evident loss.} [Surah al-Hajj (22): 11] --end of quote

Allaah's Messenger ﷺ also said: **“A time will soon come when the best property of a Muslim will be sheep which he will take on the top of mountains and the places of rainfall (valleys) so as to flee with his religion from afflictions. 🐏 [Saheeh al-Bukhaaree (19, 3300, 7088)]”**

²²⁴ **[TN:** This is `Uthmaan Ibn Madh'oon, he was one of those who embraced Islaam in its early stages, was persecuted and had to flee from Makkah. He migrated twice, once to Abyssinia and the other to al-Madeenah. Yet, when he died, this is what the Prophet ﷺ said:

Narrated Umm al-`Alaa': When the Ansaar drew lots as to which of the Muhaajiroon (emigrants) should dwell with which of the Ansaar, the name of `Uthmaan Ibn Madh'oon came out (to be in their lot). Umm al-`Alaa' further said: `Uthmaan stayed with us, and we nursed him when he got sick, but he died. We shrouded him in his clothes, and Allaah's Messenger ﷺ came to our house and I (Umm al-`Alaa') said, (addressing the dead `Uthmaan): "O Abu al-Saa'ib! May Allaah be merciful to you. I testify that Allaah has honored you." The Prophet ﷺ said to me: **“How do you know that Allaah has honored him? 🐏** I replied: "I do not know, O Allaah's Messenger ﷺ! May my

Najaashee, the Quraish had sent `Amr Ibn al-`Aas and `Umaarah Ibn al-Waleed (in their pursuit) with gifts (for al-Najaashee). When they (`Amr and `Umaarah) entered upon al-Najaashee, they prostrated to him. Then they both rushed to him, one (standing) to his right and the other to his left, and they said to him: 'Some people from the tribes of our uncles have landed in your country. They have betrayed us and our religion.' Al-Najaashee said: 'Where are they?' They replied: 'They are in your land, send someone to get them.' So they were summoned. Ja`far said (to his associates): "I will be your spokesperson today". So they followed him (and when they came to al-Najaashee), he

parents be sacrificed for you." Allaah's Messenger ﷺ said: **“As regards `Uthmaan, by Allaah, he has died and I really wish him every good, yet, by Allaah, although I am Allaah's Messenger, yet I do not know what will be done to him.”** Umm al- `Alaa' added: "By Allaah, I shall never attest the piety of anyone after him." [Saheeh al-Bukhaaree (1243, 2687, 3929, 7003, 7018)]

We affirm the categories of "Shaheed" (martyrdom), as mentioned in the Hadeeth - the one who dies of the plague, the one who dies of a stomach disease, the one who drowns, the one who is crushed beneath a falling wall, and the martyr who is killed for the sake of Allaah. So, whoever is killed in one of these ways, then we can think good for them, but we should not explicitly label anyone as Shaheed or the people of the Jannah because these are from the matters of the unseen. We affirm Jannah and the status of martyrdom only to those who have been mentioned in the Qur'aan and the Sunnah.]

²²⁵ [TN: Others who also migrated to Abyssinia were Umm Habeebah and Umm Salamah:

Narrated `Aaishah رضي الله عنها: Umm Habeebah and Umm Salamah رضي الله عنهما mentioned about a church they had seen in Abyssinia in which there were pictures. They told the Prophet صلى الله عليه وسلم about it, on which he صلى الله عليه وسلم said: **“If any religious man dies amongst those people they would build a place of worship at his grave and make these pictures in it. They will be the worst creature in the sight of Allaah on the Day of Resurrection.”** [Saheeh Al-Bukhaaree (427, 1341, 3873) and Saheeh Muslim (528-16)]

The long Hadeeth of Umm Salamah رضي الله عنها will be mentioned later in this chapter.

Also, the ones who migrated to Abyssinia were `Uthmaan Ibn `Affaan and his wife, Ruqayyah, the daughter of the Prophet صلى الله عليه وسلم.

`Uthmaan رضي الله عنه said to `Ubaidullaah Ibn `Adee Ibn al-Khiyaar: "O my nephew! Did you ever meet Allaah's Messenger ﷺ?" `Ubaidullaah said: 'No, but his knowledge has reached me as it has reached the virgin in her seclusion.' `Uthmaan then recited the Tashahhud and said: "No doubt, Allaah has sent Muhammad ﷺ with the Truth and has revealed to him His Book (i.e. Qur'aan) and I was amongst those who responded to the call of Allaah and His Apostle and I had faith in Muhammad's Mission, and I had performed the first two migrations, and I enjoyed the company of Allaah's Messenger ﷺ, and gave the pledge of allegiance to him. By Allaah, I never disobeyed him and never cheated him till Allaah caused him to die. Then Allaah made Abu Bakr the Caliph, and by Allaah, I was never disobedient to him, nor did I cheat him. Then `Umar became the Caliph, and by Allaah, I was never disobedient to him, nor did I cheat him. Then I became Caliph." [Saheeh al-Bukhaaree (3696, 3872)]

Ibn Shihaab narrated: "`Uthmaan Ibn `Affaan and his wife, Ruqayyah, the daughter of the Messenger of Allaah ﷺ first migrated from Makkah to Abyssinia. Then they returned to the Messenger of Allaah ﷺ while he ﷺ was still in Makkah. Then they migrated to al-Madeenah." [Al-Haakim reported in "al-Mustadrak" (4246)]

(Ja`far) greeted him but did not prostrate to him. They said: ‘What is wrong with you that you do not prostrate to the king?’ Ja`far said: “We do not prostrate except to Allaah عز وجل.” Al-Najaashee said: ‘And why is that?’ Ja`far replied: “Allaah has sent to us His Messenger and has Commanded us that we should not prostrate to anyone except Allaah عز وجل, and He has Commanded us with (establishing) the prayers and (giving) the Zakaah.” `Amr said to al-Najaashee: ‘They oppose you regarding `Eesaa Ibn Maryam.’ Al-Najaashee said: ‘And what do you say about `Eesaa Ibn Maryam and his mother?’ Ja`far said: “We say what Allaah تعالى had informed us: ‘He (`Eesaa) is Allaah’s Word, (“Be!” - and he was), and a Spirit (Rooh) created by Him; which He bestowed on the Virgin (Maryam) whom no man had touched (sexually), and no other son was born to her (before `Eesaa).’”

Ibn Mas`ood continues: “He (al-Najaashee) picked up a stick from the ground and said: ‘O people of Abyssinia, and its priests and monks! By Allaah, they have not exceeded in anything that we say about him (`Eesaa Ibn Maryam), for (they say) what we say. You are welcome, and welcome is he (i.e. the Prophet صلى الله عليه وسلم) from whom you came. I testify that he is indeed the Messenger of Allaah, and it is him who is mentioned in the Injeel (gospel), and he is the Messenger about whom `Eesaa Ibn Maryam gave the glad tidings. Go wherever you wish (to reside). By Allaah! Where it not for this kingdom (over which I am its king), I would have visited him, and I would have been the one to (help) him to put on his sandals and to take them off.’ And he commanded that the gifts be returned to the two who brought them.” Then (after the Prophet’s migration to al-Madeenah), `Abdullaah Ibn Mas`ood hastened (to leave Abyssinia) and he was able to participate in the battle of Badr. He claimed that when the news of the death of al-Najaashee reached the Prophet صلى الله عليه وسلم, he prayed for his forgiveness. ²²⁶

²²⁶ (Shaikh al-Albaanee said): Musnad Ahmad (4400), al-Mustadrak of al-Haakim (4245), and Ibn Sayyid al-Naas in “Uyoon al-Athar” (1/118), all of them from the route of Hudaij Ibn Mu`aawiyah from Abu Is-haaq from `Abdullaah Ibn `Utbah from Ibn Mas`ood. Al-Haakim said: “Its chain is “Saheeh””, and al-Dhahabee endorsed it. Then after mentioning this, al-Haakim said that he mentioned the complete Hadeeth under the chapter of “al-Tafseer” but I (al-Albaanee) could not find it in his book, knowing that the copy I have has some text missing between pages 406 to 415. And the author (Ibn Katheer) graded its chain as “Jayyid”, and al-Haafidh Ibn al-Hajar graded it as “Hasan” in “al-Fath” (7/189), and this is more correct; except for Abee Is-haaq – and he is `Amr Ibn `Abdullaah al-Sabee`ee – and he narrated by saying `An (“from”, as opposed to “so-and-so told us” or “I heard so-and-so say” etc.) (and he used to engage in Tadlees (saying ambiguous words to give the wrong impression)), moreover, he got mixed-up (in his old age), and the one who narrated from him is Hudaij, he was truthful but used to make mistakes. And it is because of him that al-Haithamee said that the narration has a deficiency, saying: “It was reported by al-Tabaraanee, and in its chain is Hudaij Ibn Mu`aawiyah; Abu Haatim said: “he is reliable”, but he also said: “in some of his narrations there is weakness”. Ibn Ma`een and others have said: “He (Hudaij) is “Dha`eef”. As for the rest of the narrators of this narration, they are reliable.” “Majma` al-Zawaaid” (6/24). Al-Haithamee overlooked that this narration is also mentioned in Musnad Ahmad.

(Ibn Katheer said): The chain of this narration is “Jayyid Qawiy”, and its context is “Hasan”. And in this narration, it mentions that Abu Moosaa was one of those who had migrated from Makkah to Abyssinia, whereas other narrations say otherwise. And Allaah knows best.

Abu Nu`aim reported in his “al-Dalaail” from Abu Moosaa رضي الله عنه that he said: “The Prophet صلى الله عليه وسلم instructed us that we should go with Ja`far Ibn Abu Taalib to Abyssinia. This information reached Quraish, so they sent `Amr Ibn al-`Aas and `Umaarah Ibn al-Waleed (in our pursuit), and collected a gift for al-Najaashee. When they came to him, they presented al-Najaashee with the gift, which he accepted, and they prostrated to him. Then `Amr Ibn al-`Aas said: ‘Some people from our land have forsaken our religion and they have come to your land.’ Al-Najashee said to them: ‘In my land?’ They said: ‘Yes!’ So he (al-Najaashee) sent for us. So Ja`far said to us: “None of you should speak, for today I will be your spokesperson.” So we were brought in the presence of al-Najaashee while he was sitting in the gathering, and `Amr Ibn al-`Aas was to his right and `Umaarah was to his left, along with the priests and monks, all gathered around the tablecloth (dining). `Amr said to him: ‘(Look!) They do not prostrate to you.’ When we reached them, some of his priests and monks hurried towards us and said: ‘Prostrate to the king!’ Ja`far replied: “We do not prostrate (to anyone) except to Allaah عز وجل.” Al-Najaashee said to him: ‘And why is that?’ Ja`far replied: “Allaah has sent among us His Messenger, and he is the (appointed) Messenger – the one about whom `Eesaa Ibn Maryam عليه السلام gave the glad tidings to come after him, whose name would be Ahmad. He (the Messenger) commanded us that we worship Allaah (alone) and do not commit Shirk (associating partners to Him in worship), and that we establish the Salaah, and that we give the Zakaah. And he commanded us to enjoin the good and forbid the wrong.” Al-Najaashee was impressed with his speech. When `Amr saw this, he said: ‘May Allaah protect the king! They oppose you in regards to `Eesaa Ibn Maryam.” Al-Najaashee said: ‘And what does your companion (i.e. the Messenger صلى الله عليه وسلم) say about `Eesaa Ibn Maryam?’ Ja`far said: “He says about him what Allaah تعالى had informed: ‘He (`Eesaa) is a Spirit (Rooh) created by Allaah, and His Word; he was born to the Virgin (Maryam) whom no man had ever come close to (i.e. sexually), and no other son was born to her (before `Eesaa).” Al-Najaashee picked up a stick from the ground and said: ‘O group of priests and monks! By Allaah, they have not exceeded in anything that we say about `Eesaa Ibn Maryam, not even by the width (or thickness) of this (stick). Welcome are you and from whom you came. I testify that he is indeed the Messenger of Allaah, and it is him who is mentioned in the Injeel (gospel), and he is the Messenger about whom `Eesaa Ibn Maryam gave the glad tidings. Where it not for this kingdom (over which I am its king), I would have visited him, and kissed his sandals. So go wherever you wish to reside in the land.’ He then commanded that food and clothes be provided to us, and

said: 'Return these two their gifts.' `Amr Ibn al-`Aas was a short man whereas `Umaarah was handsome. (On their way to Abyssinia) they both got intoxicated. `Amr's wife had also accompanied him. When they both were intoxicated, `Umaarah said to `Amr: 'Ask your wife to kiss me.' `Amr replied: 'Are you not ashamed (to say that)?' So `Umaarah threw `Amr into the sea, and `Amr had to beg till `Umaarah allowed him back into the boat; and because of this, `Amr held a grudge against `Umaarah. So `Amr said to al-Najaashee: 'When you are away, `Umaarah goes to your wife.' So, al-Najaashee summoned `Umaarah and had a spell cast on him and he became insane."²²⁷

This is also how al-Baihaqee reported it in "al-Dalaail" till the statement: "He then commanded that food and clothes be provided to us."²²⁸ And he (al-Baihaqee) said: "The chain of this narration is "**Saheeh**", and apparently it seems that Abu Moosaa was in Makkah and that he traveled with Ja`far Ibn Abu Taalib to Abyssinia.

Also, it is reported with a "**Saheeh**" chain from Buraid²²⁹ Ibn `Abdullaah Ibn Abee Burdah, from his grandfather Abu Burdah, from Abu Moosaa رضي الله عنه that they received the news of the departure of the Prophet (to al-Madeenah) while they were in Yemen. So over fifty men went on board a ship but their ship took them away to al-Najaashee in Abyssinia. There they met Ja`far Ibn Abu Taalib and his companions. Ja`far instructed them to stay with him, so they stayed with him till they came (to al-Madeenah) by the time when the Prophet صلى الله عليه وسلم had conquered Khaibar."²³⁰

²²⁷ (Shaikh al-Albaanee said): Abu Nu`aim in "al-Dalaail" (196) from the route of al-Israa'eel, from Abu Is-haaq, from Abu Burdah, from Abu Moosaa...and this chain is "**Saheeh**" – as will be further mentioned in this book – except for what we had earlier mentioned about the Tadlees of Abu Is-haaq al-Sabee`ee and that he got mixed-up. And this is one of the narrations which Abu Nu`aim reported through al-Tabaraanee. Al-Haithamee said: "al-Tabaraanee reported it and its narrators are of the level of "**Saheeh**"." Al-Haakim reported it in "al-Mustadrak" (3208) and said: "It is "**Saheeh**" as per the condition of al-Bukhaaree and Muslim", and al-Dhahabee agreed with him.

²²⁸ I (al-Albaanee) say: The same was also reported by al-Haakim but with the addition: "Return to them their gifts." **[TN: Both al-Haakim and al-Baihaqee did not mention the incident between `Amr and `Umaarah]**

²²⁹ (Shaikh al-Albaanee said): In "al-Dalaail", originally it was mentioned as: "Yazeed" (يزيد) instead of "Buraid" (بريد), and this is a distortion which happened many a time by the scribes who were involved in making copies and those who were involved in verification while they had no knowledge about the narrators.

²³⁰ **[TN: The Companions returned in three stages from Abyssinia. 1) Some like `Uthmaan Ibn `Affaan رضي الله عنه and his wife, Ruqayyah, the daughter of the Prophet صلى الله عليه وسلم, returned to Makkah before the migration of the Prophet صلى الله عليه وسلم to al-Madeenah. She passed away during the battle of Badr and `Uthmaan رضي الله عنه couldn't attend the battle as he was instructed by the Prophet صلى الله عليه وسلم to take care of her during her sickness. 2) Some like Ibn Mas`ood رضي الله عنه returned after the Prophet صلى الله عليه وسلم had already migrated to al-Madeenah but before the battle of Badr. 3) And the others like Ja`far Ibn Abu Taalib and Abu Moosaa al-Ash`aree رضي الله عنهما returned after the conquest of Khaibar.]**

Al-Baihaqee further said: “Abu Moosaa had witnessed the incident which took place between Ja`far and al-Najaashee, and he was also one of those who reported this.” (See the earlier narration).

And he also said: “Perhaps the sub-narrator made an error when he reported it with the wording: “The Prophet ﷺ instructed us that we go...” and Allaah knows best.” ²³¹

This is how Imaam al-Bukhaaree reported it in his “Saheeh” from Abu Moosaa رضي الله عنه:

“We received the news of the departure of the Prophet ﷺ (to al-Madeenah) while we were in Yemen. So we went on board a ship but our ship took us away to al-Najaashee in Abyssinia. There we met Ja`far Ibn Abu Taalib and stayed with him till we came (to al-Madeenah) by the time when the Prophet ﷺ had conquered Khaibar. The Prophet ﷺ said: **“O you people of the ship! You will have (the reward of) two migrations.”**” ²³²

Jaabir Ibn `Abdullaah رضي الله عنهما said: When Ja`far Ibn Abu Taalib رضي الله عنه returned from Abyssinia, the Messenger of Allaah ﷺ said: **“I do not know what I should rejoice about more, the conquest of Khaibar or the return of Ja`far?”**

Shaikh al-Albaanee said in his checking of “Fiqh al-Seerah”: This Hadeeth is “**Hasan**” and it was reported by al-Haakim in “al-Mustadrak” (4249). Al-Tabaraanee reported in al-Kabeer (1469) as a “**Mursal**” (hurried or disconnected) narration from al-Sha`bee, and its chain (till al-Sha`bee) is “**Saheeh**”. In another narration, al-Haakim in al-Mustadrak (4941) has connected this from a different route that al-Sha`bee narrated from Jaabir, but in its chain is some weakness and this is why al-Dhahabee said in “al-Talkhees”: “What is correct is that this is a “**Mursal**” narration.” This has another route, al-Baihaqee reported it, as was mentioned in “al-Bidaayah” (4/206), from Abu al-Zubair from Jaabir, but in its chain is someone who I do not know. It has further supporting chain from the Hadeeth of Abu Juhaifah, reported by al-Tabaraanee in “al-Sagheer” (30) and “al-Kabeer” (1470) but its chain is “**Dha`eef**” (Weak). See “al-Majma`” (9/272) of al-Haithamee for more benefits. In the end, the Hadeeth with all the different routes is “**Qawiy**” (Strong), and al-Haakim had graded it as “**Saheeh**”. [Fiqh al-Seerah (1/379)]

²³¹ I (al-Albaanee) say: “The possibility of this error is most likely, especially when in the chain there is one (Abu Is-haaq) who got mixed-up, as was mentioned earlier. But al-Haafidh said in “al-Fath” (7/189): “It is possible to reconcile (these different wordings), perhaps Abu Moosaa first migrated (from Yemen) to Makkah and accepted Islaam. Then the Prophet ﷺ instructed him to migrate with those who are migrating to Abyssinia. He (Abu Moosaa) perhaps then went to the land of his people, which is opposite to Abyssinia, towards its east. When the news that the Prophet ﷺ and his Companions have settled in Madeenah reached him, he and those from his people who had accepted Islaam migrated towards Madeenah. But the wind outburst took their ship towards Abyssinia. And this is what might have happened, and this way, two reports are reconciled. This is what is relied upon, and Allaah knows best. This is why Abu Moosaa said: “We received the news of the migration of the Prophet ﷺ (to al-Madeenah) while we were in Yemen”, (i.e. he is referring to news that reached him about the Prophet’s migration to al-Madeenah) and not referring to the news of the advent of the Prophet ﷺ...”

²³² Saheeh al-Bukhaaree (3876)

He (al-Bukhaaree) has also reported a longer Hadeeth, in another place in his “Saheeh”.
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²³³ I (al-Albaanee) say: Imaam Muslim only reported the longer Hadeeth in his “Saheeh” (2502-169), only in one place, under the heading: “Virtues of the Companions”, whereas, al-Bukhaaree reported the longer Hadeeth in his “Saheeh” in two places (3136, 4230), which will be mentioned later in this book, under the chapter: “Conquest of Khaibar”.

[TN: Allaah have mercy on Shaikh al-Albaanee, he passed away before he could reach the chapter where Ibn Katheer mentioned this Hadeeth in his “al-Seerah”. The following is the Hadeeth as reported in the Saheehain:

Narrated Abu Moosaa رضي الله عنه: “We got the news of the migration of the Prophet ﷺ while we were in Yemen, so we set out migrating to him. We were, I and my two brothers, I being the youngest, and one of my brothers was Abu Burdah and the other was Abu Ruhm. We were over fifty (or fifty-three or fifty-two) men from our people. We got on board a ship which took us to al-Najaashee in Abyssinia, and there we found Ja’far Ibn Abu Taalib and his companions with al-Najaashee. Ja’far said (to us): “Allaah’s Messenger ﷺ has sent us here and ordered us to stay here, so you too, stay with us.” We stayed with him till we all left (Abyssinia) and met the Prophet ﷺ at the time when he had conquered Khaibar. He gave us a share from its booty. He gave only to those who had participated in the conquest with him, but those who did not participate in Khaibar’s conquest, he did not give any share to them except the people of our ship, besides Ja’far and his companions, whom he gave a share as he did for them (i.e. the people of the ship).” [Saheeh al-Bukhaaree (3136)]

Narrated Abu Moosaa رضي الله عنه: “The news of the migration of the Prophet ﷺ (from Makkah to al-Madeenah) reached us while we were in Yemen. So we set out as emigrants towards him. We were (three) I and my two brothers. I was the youngest of them, and one of the two was Abu Burdah, and the other, Abu Ruhm, and our total number were either fifty-three or fifty-two men from my people. We got on board a boat and our boat took us to al-Najaashee in Abyssinia. There we met Ja’far Ibn Abu Taalib and stayed with him. Then we all came (to al-Madeenah) and met the Prophet ﷺ at the time of the conquest of Khaibar. Some of the people used to say to us – i.e. to the people of the ship -, “We have migrated before you.” Asmaa’ Bint `Umais, who was one of those who had come with us (to Abyssinia), came as a visitor to Hafsah, the wife the Prophet ﷺ; she (Asmaa’) had migrated along with those other Muslims who migrated to al-Najaashee. `Umar came to Hafsah while Asmaa’ Bint `Umais was with her. `Umar, on seeing Asmaa,’ said: “Who is this?” She said: “Asmaa’ Bint `Umais.” `Umar said: “Is she the Ethiopian? Is she the sea-faring lady?” Asmaa’ replied: “Yes.” `Umar said: “We have migrated before you (people of the boat), so we have got more right than you over Allaah’s Messenger ﷺ.” On that Asmaa’ became angry and said: “No, by Allaah, while you were with Allaah’s Messenger ﷺ who was feeding the hungry ones amongst you, and advised the ignorant ones amongst you, while we were in the far-off hated land of Abyssinia, and all that was for the sake of Allaah and for the sake of Allaah’s Messenger ﷺ. By Allaah, I will not eat any food, nor drink anything till I inform Allaah’s Messenger ﷺ of all that you have said. There we were harmed and frightened. I will mention this to the Prophet ﷺ and will not tell a lie or curtail your saying or add something to it.”

So when the Prophet ﷺ came, she (Asmaa’) said: “O Allaah’s Prophet, `Umar has said such-and-such.” He said (to Asmaa’): **“What did you say to him?”** Asmaa’ said: “I told him such-and-such.” The Prophet ﷺ said: **“He (i.e. `Umar) has not got more right than you people over me, as he and his companions have (the reward of) only one migration, and you, the people of the boat, have (the reward of) two migrations.”** Asmaa’ later on said: “I saw Abu Moosaa and the other people of the boat coming to me in successive groups, asking me about this narration,, and to them, nothing in the world was more cheerful and greater than what the Prophet ﷺ had said about them.” Abu Burdah (the sub-narrator) added: Asmaa’ said: “I saw Abu Moosaa requesting me to repeat this narration again and again.” [Saheeh al-Bukhaaree (4230, 4231) and Saheeh Muslim (2502-169, 2503)]

Yunus Ibn Bukair narrated from Ibn Is-haaq, that al-Zuhree informed us, on the authority of Abu Bakr Ibn `Abdul Rahmaan Ibn Haartih Ibn Hishaam, from Umm Salamah رضي الله عنها (the wife of the Prophet صلى الله عليه وسلم), that she said: "When Makkah became constringent and confined, and the Companions of the Messenger of Allaah صلى الله عليه وسلم were being persecuted and tortured and were being afflicted in their Deen and being compelled to renounce their religion, and when the Messenger of Allaah صلى الله عليه وسلم could not repel that from them, while the Messenger of Allaah صلى الله عليه وسلم was protected by his people and his uncle so that nothing could reach him which he disliked or that which his Companions were going through. He صلى الله عليه وسلم said to them: **“In the land of al-Habashah (Abyssinia) is a king who does not oppress anyone (living there) with him. So go there to his land till Allaah provides for you relief and a way out of what you are going through.”** So we went there in successive groups, and upon reaching there we regrouped. We were in the best land and under the best supporter, and we felt safe to practice our religion and did not fear any oppression. When Quraish saw that we have found a safe haven, they were outraged and agreed to send someone to al-Najaashee concerning us, so that he expels us from his land and returns us to them (the Quraish). So they sent `Amr Ibn al-`Aas and `Abdullaah Ibn Abee Rabee`ah. They collected gifts for al-Najaashee and for his bishops, (courtiers and high officials). There was not a man that they recalled except they bought for him a gift, and they (the Quraish) said to them: 'Give to each bishop a gift before you speak to al-Najaashee concerning them (the Muslims), then give al-Najaashee his gifts, and if it is possible for you to ask him to hand them over to you before he speaks to them, then do so.' They set out and came to al-Najaashee, and they did not come to any bishop except that they gave him his gift and said to each one of them: 'We have come to this king (of yours) concerning some foolish young men of ours (who have come to this land); they have left the religion of their people and they have not entered your religion, [they have invented a religion that neither we nor you recognize]. Their people have sent us so that the king sends them back to their people. So, when we speak to the king concerning them, advise him to hand them over to us.' They (the bishops) said: 'Yes (we will do that).' They then presented the gifts to al-Najaashee, and among the goods of Makkah that he liked the most was leather. When they entered upon him and gave him his gifts, they said to him: 'O king! Some foolish young men of ours have left the religion of their people and they have not entered your religion; they have invented a religion that neither we [nor you] recognize, and they have come to your land. The nobles of their people, their fathers, uncles, and clans have sent us to you concerning them, to bring them back, for they know best how to handle them, and (of a surety) they will not enter your religion so that it would prevent you from expelling them.' But al-Najaashee got angry and said: 'No, by Allaah, I shall never hand them over to them; I shall never expel people who came seeking my protection and settled in my land and chose me over all others - until I summon them and ask them about what these two are saying concerning them. Then if they are as these two say, I shall hand them over to

them to return them to their people, but if they are not like that, I shall keep them away from them and I shall be kind to them so long as they are under my protection.’ (The sub-narrator added): The bishops advised the king to hand them over to them, but he said: ‘No, by Allaah! Not until I hear what they have to say, and know what they are upon.’ When they (the Muslims) entered upon him, they greeted him with “Salaam” and did not prostrate to him. He (al-Najaashee) said (to Ja`far): ‘O chief, will you not explain to me why you don’t greet me like the greeting of those who come to us from your people? And tell me what you say about `Eesaa? And what is your religion? Are you Christians?’ He (Ja`far) said: “No.” He asked: ‘Are you Jews?’ He said: “No.” He asked: ‘Are you upon the religion of your people?’ He said: “No.” He asked: ‘Then what is your religion?’ He replied: “Islaam (is our religion).” He asked: ‘And what is Islaam?’ He replied: “We worship Allaah alone and associate no partners with Him in worship.” He asked: ‘Who brought you this?’ He replied: “A man from among us brought this to us, we knew of his lineage, his sincerity, his trustworthiness, and his dignity. Allaah had sent him to us like how He had sent Messengers to earlier generations. He (the Messenger صلی اللہ علیہ وسلم) commanded us to be righteous, speak the truth, fulfill the promises, render back trusts; he forbade us to worship idols, and instructed us to worship Allaah alone, and not associate anything with Him (in worship). We believed in him and recognized the Words of Allaah, and we learned that what he has brought is from Allaah. But when we did that, our people turned against us, and they turned against the truthful Prophet, and they disbelieved in him and sought to kill him, and they tried to make us (give up our religion and) go back to worshiping idols. So we fled towards you with our religion, our blood and our people. Then al-Najaashee said: ‘By Allaah, this and what Moosaa (عليه السلام) brought came from the same lamp.’ Ja`far said: “As for the greetings, the Messenger of Allaah صلی اللہ علیہ وسلم informed us that the greetings of the people of Paradise will be saying: “Assalaamu `Alaikum”, and he commanded us with the same. So we greeted you with what we greet each other. As for `Eesaa Ibn Maryam, then he is the slave of Allaah and His Messenger, and His Word which He bestowed upon Maryam, and a Spirit created by Him, and a son of the Virgin.” Al-Najaashee picked up a stick (from the ground) and said: ‘By Allaah! (`Eesaa) Ibn Maryam is no different than what you have said, not even as much as (the width or thickness of) this stick.’ The high officials of Abyssinia said: ‘By Allaah! If the people of Abyssinia hear this (from you), they will revolt against you.’ He said: ‘By Allaah! I do not say (and believe) about `Eesaa (Ibn Maryam) other than this. And Allaah did not listen to the people concerning me when he gave me this kingdom, so why should I listen to them and go against Him? I seek Allaah’s refuge from this!’ al-Najaashee summoned them (the Muslims), and nothing was more hateful to `Amr Ibn al-`Aas and `Abdullaah Ibn Abee Rabee`ah than that al-Najaashee should listen to what they (the Muslims) had to say. When the messenger from al-Najaashee came to them (the Muslims), they met together and (some) said: “What will you say (to him)?” the (others) replied: “And what will we say? By Allaah, we will say what we know

and what we are upon concerning our religion, and what our Prophet brought to us, no matter what happens.’ When they entered upon him, the one to speak with al-Najaashee was Ja’far Ibn Abu Taalib رضي الله عنه. Al-Najaashee said to him: ‘What is this religion that you are upon? You have separated from the religion of your people and have not accepted Judaism or Christianity.’ Ja’far replied to him: “O king! We were a people who were into Shirk (polytheism), we used to worship idols, eat dead meat, mistreat our neighbors, and we used to permit crimes amongst us regarding the spilling of blood and other than that. We were like this until Allaah sent to us a Messenger from among us; we knew of his lineage, his sincerity, his trustworthiness, and his dignity. He called us to Allaah, to believe in Him alone and to worship Him, and to give up what we and our fathers used to worship of rocks and idols. And he commanded us to uphold ties of kinship, treat the neighbors nicely, and to pray to Allaah alone and Fast for His sake and worship none other than Him.”

[From another chain, from the narration of Ziyaad from Ibn Is-haaq, ²³⁴ with the addition: “He called us to Allaah, to believe in Him alone and to worship Him, and to give up what we and our fathers used to worship of rocks and idols. And he commanded us to speak the truth, render back trusts, uphold ties of kinship, treat neighbors well, and refrain from crimes and bloodshed; he forbade us to commit immoral actions, speak falsehood, consume the wealth of orphans, and slander chaste women. He instructed us to worship Allaah alone and not associate anything with Him (in worship); he enjoined us to pray, give Zakaah, and Fast – and he listed the commandments of Islaam.”

Ja’far added: “So we believed in him and followed that which he brought. So we worshiped Allaah alone and did not associate anything with Him. We regarded as forbidden that which he forbade to us and we regarded as permissible that which he permitted to us. But our people turned against us, they tortured us and put us to trials, and tried to make us give up our religion and go back to worshiping idols instead of worshiping Allaah, and so that would regard as permissible that which we used to regard as permissible of evil things (during our days of ignorance). But when they persecuted us and mistreated us, and tried to make us give up our religion, we came to your land, and chose you over all others; we sought your protection and hoped that we would not be mistreated in your land, O king.” She (Umm Salamah) said: “Al-Najaashee said to them: ‘Do you have with you any of that which he brought from Allaah?’ Ja’far

²³⁴ (Shaikh al-Albaanee said): He is Ziyaad al-Bakkaa’ee, one of the narrators of “al-Seerah” who narrated from Ibn Is-haaq, and it is through this chain that Ibn Hishaam chose to narrate it in his “al-Seerah” while excluding the chain from Yunus Ibn Bukair from Ibn Is-haaq. Between both these narrations, there are some differences, and this is why we see that the author (Ibn Katheer) highlighted the differences between these two chains regarding this Hadeeth. Even though he (Ibn Katheer) did not mention when the narration through Ziyaad ended, I (al-Albaanee) marked it with the brackets.

replied to him: “Yes.” Al-Najaashee said: ‘Recite it to me.’ So he recited to him the beginning of Surah Maryam (كهيعص), and by Allaah, al-Najaashee wept until his beard became wet and his bishops also wept until their books became wet when they heard what he recited to them.”²³⁵

Then al-Najaashee said: ‘This and what Moosaa (عليه السلام) brought came from the same lamp.’ (Then he addressing the two said): ‘Go away, for we will never hand them over to you or harm them.’” Umm Salamah said: “When they left his presence, `Amr Ibn al-`Aas said: ‘By Allaah! Tomorrow I shall tell him of something that he will regard as serious, and by means of that I will be able to eradicate them.’” She said: “`Abdullaah Ibn Rabee`ah, who was the more reasonable of the two men towards us, said: ‘Do not do it, for they have ties of kinship with us, even though they have differed from us.’ (Amr) said: ‘By Allaah! I shall certainly tell him that they claim that `Eesaa Ibn Maryam is a slave (of Allaah).’” She said: “Then he (`Amr) came to al-Najaashee the next day and said to him: ‘O king! They say something very serious about `Eesaa Ibn Maryam; sent for them and ask them what they say about him.’ So he sent for them to ask them about that. Nothing like that had happened to us before, so the people gathered and said to one another: “What will you say about `Eesaa when he asks you about him?” They said: “By Allaah! We will say what Allaah said about him, and what our Prophet had mentioned about him, no matter what the consequences.” When they entered upon him, he (al-Najaashee) said to them: ‘What do you say about `Eesaa Ibn Maryam?’ Ja`far Ibn Abu Taalib said to him: “We say about him what our Prophet taught: ‘he is the slave of Allaah and His Messenger, a Spirit created by Him and His Word that He bestowed upon Maryam the Virgin.’” Al-Najaashee struck his hand on the ground and picked up a stick, then he said: ‘`Eesaa Ibn Maryam is no different than what you have said, not even as much as (the width or thickness of) this stick.’ His bishops around him groaned when he said that. So he said (to the bishops): ‘Even if you groan, by Allaah!’ (Then he said to the Muslims): ‘Go, for you are safe in this land. Whoever annoys you will be punished. I would not like to have a mountain of gold in return for harming anyone of you. Give these two their gifts back to them; we have no need for them. By Allaah! Allaah did not take from me a bribe when He restored my kingdom to me, so why should I take a bribe to go against Him (concerning them)? And He (Allaah) did not listen to the people concerning me, so why should I listen to them and go against Him?’ So both of them left him, defeated and with their gifts returned to them, and we stayed with him, in the best land and under the best supporter.” She said: “By Allaah! We remained like that until some trouble befell him – i.e. someone competed with him for his kingdom – and by

²³⁵ And here ends the narration through the chain of Ziyaad, and this is what Ibn Hishaam reported in his “al-Seerah” (1/359-360), and the additions are from him.

Allaah, we never knew any grief or worry worse than that which befell us for fear that (this contender) would prevail over al-Najaashee, and there would come a man who did not recognize our status as al-Najaashee did. Al-Najaashee marched forth, and they were separated by the Nile. The Companions of the Messenger of Allaah ﷺ said: "Who will go out and watch the battle, then bring us the news?" Al-Zubair Ibn al-`Awwaam said: "I will." He was one of the youngest of the people. They inflated a waterskin and he tied it to his chest, then he swam, floating with it, until he reached the other side of the Nile, where the people had met in battle. Then he went and watched them, and we prayed to Allaah to grant victory to al-Najaashee over his enemy and make him stronger in his land and give him full control over Abyssinia. We remained with him, in the best situation, until we came to the Messenger of Allaah when he ﷺ was in Makkah. ²³⁶ (But some of us stayed behind)."²³⁷

Al-Zuhree said: `Urwah Ibn al-Zubair also narrated this Hadeeth from Umm Salamah رضي الله عنها. `Urwah asked (al-Zuhree): 'Do you know what al-Najaashee meant when he said: 'Allaah did not take from me a bribe when He restored my kingdom to me, so why should I take a bribe to go against Him (concerning them)? And He (Allaah) did not listen to the people concerning me, so why should I listen to them and go against Him?'' I (al-Zuhree) said: 'I don't know, as Abu Bakr Ibn `Abdul Rahmaan Ibn Haartih Ibn Hishaam did not narrate to me about its meaning from Umm Salamah.' `Urwah said: (My aunt) `Aaishah رضي الله عنها informed me: "Al-Najaashee's father was a king of the people (of Abyssinia), and he had a brother who had twelve sons. As for al-Najaashee's father, he had no other son except for al-Najaashee. The (elites) of Abyssinia formed an opinion among themselves and said: 'If we kill the father of al-Najaashee, and his brother takes over as the king, and he has twelve sons from his progeny, they will inherit the kingdom, and Abyssinia will live (and flourish) for a long time to come. They will not have clashes between them. So they turned against him (al-Najaashee's father) and killed him, and his brother became the king. (Al-Najaashee grew under his uncle's care) and was wise, prudent and resolute. He got his uncle's favor and all the affairs went through him. When the (elite) of Abyssinia saw his position with his uncle, they said: 'This lad has overtaken the affairs of his uncle, and we fear that he will be made the ruler over us. If he comes to know that we had killed his father and he becomes the ruler, not a noble will be left among us except that he would be killed.' So they discussed whether to kill him or to have him exiled. So they approached his uncle and said to him: 'We have seen

²³⁶ I (al-Albaanee) say: This complete narration with this wording was also reported by Imaam Ahmad in his Musnad (1740, 22498), [TN: and the Shaikh graded this narration as "Hasan", which is mentioned in the succeeding pages.]

²³⁷ Al-Baihaquee in "al-Dalaail" (2/301-304)

the position this youth enjoys with you, and you know that we killed his father and allowed you to take his place (as a king). We fear that he would become the ruler over us and would have us all killed. So you either kill him or have him expelled from our country.’ His uncle replied: ‘Woe to you! Previously you killed his father and today you want me to kill him? Rather, expel him from your land.’ So, they took al-Najaashee to the marketplace and for six hundred Dirhams they sold him to a merchant who (planned) to take him on board a ship (to another country). It was autumn, and that evening the rain clouds had gathered. His uncle went out to soak in the rain but was fatally struck by lightning. (After his demise), the (elite) of Abyssinia rushed towards his sons but found that all of them were foolish; not a single one of them was of sound judgment. The news spread wide across the land. So, some of them said to the others: ‘By Allaah! You know well that your rightful king – without whom the affairs of the country are not managed – is the one whom you have sold yesterday. So, if you wish well for Abyssinia, then find him before he is taken away.’ They went out in search of al-Najaashee and the person who had bought him. When they found them, they took him and brought him (to the palace) and placed a crown over his head, and made him sit on the throne, and made him the king. The merchant said: ‘Return me my money as you took away my slave.’ They refused, so he said: ‘By Allaah, then I will speak to the king.’ So he went to him and said: ‘O king, I had purchased a slave from the marketplace and paid his price, but those who sold him to me have taken him away and have refused to return me my wealth.’ So this was the first test for al-Najaashee’s wisdom and justice. He said: ‘Either you return his wealth or give him back his slave so that he returns with what is his.’ They replied: ‘Rather, we will return his money.’” So `Urwah said: ‘This is why he had said: ‘Allaah did not take from me a bribe when He restored my kingdom to me, so why should I take a bribe to go against Him (concerning them)? And He (Allaah) did not listen to the people concerning me, so why should I listen to them and go against Him?’” ²³⁸

²³⁸ I (al-Albaanee) say: The Hadeeth in its complete length is mentioned in “al-Seerah” of Ibn Hishaam, from his route on the authority of Ziyaad al-Bakkaa’ee from Ibn Is-haaq which was mentioned earlier, with some sentences preceding, and some succeeding others and some were omitted. Abu Nu’aim also reported this in his “al-Dalaail” (81-84) from a different route from Ibn Is-haaq. Imaam Ahmad also reported this in his “Musnad” (1740, 22498), but excluding the narration of al-Zuhree from `Urwah from `Aaishah. And its chain is “**Hasan**” and its narrators are all reliable, from the narrators of “Saheehain”. Al-Haithamee said in “Majma” (6/27): “It was narrated by Imaam Ahmad and its narrators are all of the level of “Saheeh” except for Ibn Is-haaq, and he was clear that he heard this narration (from al-Zuhree).”

[TN: In “al-Saheehah (3190), Shaikh al-Albaanee said: The statement of the Prophet ﷺ: **“In the land of al-Habashah (Abyssinia) is a king who does not oppress anyone (living there) with him. So go there to his land till Allaah provides for you relief and a way out of what you are going through.”** , was reported by al-Baihaquee in “al-Sunan al-Kubraa” (17734) with a concise narration, and the complete narration with its full length in “al-Dalaail” (2/301).

This narration is also in “al-Seerah” (1/343) of Ibn Hishaam, “on the authority of Ibn Is-haaq, that he said:...”, and he narrated the Hadeeth without mentioning the chain, with the wordings: **“Only if you were to travel to the land of al-Habashah, for there is a king who does not oppress anyone (living there) with him, and it is the land of the truthful. So go there to his land till Allaah provides for you relief and a way out of what you are going through.”**

Imaam Ahmad also reported this in his “Musnad” (1740, 22498), but without the statement of the Prophet ﷺ, and I (al-Albaanee) say that its chain is “Jayyid”. – end of quote from al-Saheehah.

The complete narration as reported in Musnad of Imaam Ahmad is as follows:

It was narrated that Umm Salamah رضي الله عنها, the daughter of Abu Umayyah Ibn al-Mugheerah and the wife of the Prophet ﷺ, said: “When we came to the land of Abyssinia, we stayed under the protection of the best supporter, al-Najaashee, and we felt safe to practice our religion and we worshiped Allaah without being bothered or hearing anything we disliked. When news of that reached Quraish, they decided to send two tough men to al-Najaashee concerning us and to give al-Najaashee gifts of some of the goods of Makkah. Among the goods of Makkah that he liked best was leather, so they collected a great deal of leather and they did not leave any of his bishops except that he was given a gift. Then they sent that with `Abdullaah Ibn Abee Rabee`ah Ibn al-Mugheerah al-Makhzoomee and `Amr Ibn al-`Aas Ibn Waa`il al-Sahmee, and they (Quraish) told them what to do. They said to them: ‘Give to each bishop a gift before you speak to al-Najaashee concerning them (the Muslims), then give al-Najaashee his gifts, then ask him to hand them over to you before he speaks to them.’” She said: “They set out and came to al-Najaashee when we were in the best land and under the best supporter, and they did not come to any bishop except they gave him his gift before they spoke to al-Najaashee. And they said to each bishop: ‘Some foolish young men of ours have come to the land of the king; they have left the religion of their people and they have not entered your religion, they have invented a religion that neither we nor you recognize. The nobles of their people have sent us to the king concerning them so that we can bring them back. When we speak to the king concerning them, advise him to hand them over to us and not to speak to them, for their people know best about them and how to handle them, and they know best about their faults.’ They (the bishops) said to them: ‘Yes (we will do that).’ Then they brought their gifts to al-Najaashee and he accepted them from them. Then they spoke to him and said: ‘O king! Some foolish young men of ours have come to your land, and they have left the religion of their people and they have not entered your religion; they have invented a religion that neither we nor you recognize. The nobles of their people, their fathers, uncles, and clans have sent us to you concerning them, to bring them back, for they know best how to handle them and they know best their faults.’” She said: “Nothing was more hateful to `Abdullaah Ibn Abee Rabee`ah and `Amr Ibn al-`Aas than that al-Najaashee should listen to what they (the Muslims) had to say. The bishops around him said: ‘They have spoken the truth, O king! Their people know best how to handle them and they know best about their faults. So hand them over to them and let them take them back to their land and their people.’ But al-Najaashee got angry and said: ‘No, by Allaah, I shall never hand them over to them; I shall never expel people who came seeking my protection and settled in my land and chose me over all others - until I summon them and ask them about what these two are saying concerning them. Then if they are as these two say, I shall hand them over to them to return them to their people, but if they are not like that, I shall keep them away from them and I shall be kind to them so long as they are under my protection.’ Then he sent for the Companions of the Messenger of Allaah ﷺ and summoned them. When his messenger came to them, they met together and said to one another: “What will you say to the man when you go to him?” They said: “By Allaah! We shall say what our Prophet ﷺ taught us and enjoined upon us, no matter what the consequences.” When they came to him, al-Najaashee had also summoned his bishops and they had spread their books around him. He asked them: ‘What is this religion for which you left your people, and you did not enter my religion or the religion of any of these nations?’” She said: “The one who spoke was Ja`far Ibn Abu Taalib. He said to him: “O king! We were ignorant people, worshiping idols, eating dead meat, committing immoral actions, severing ties of kinship and mistreating neighbors; the strong among us would devour the weak. We were like this until Allaah sent to us a Messenger from among us; we knew of his lineage, his sincerity, his trustworthiness, and his dignity. He called us to Allaah, to believe in Him alone and to worship Him, and to give up what we and our

fathers used to worship of rocks and idols. And he commanded us to speak the truth, render back trusts, uphold ties of kinship, treat neighbors well, and refrain from crimes and bloodshed; he forbade us to commit immoral actions, speak falsehood, consume the wealth of orphans, and slander chaste women. He instructed us to worship Allaah alone and not associate anything with Him; he enjoined us to pray, give Zakaah, and Fast – and he listed the commandments of Islaam – and we believed in him and followed that which he brought. So we worshiped Allaah alone and did not associate anything with Him. We regarded as forbidden that which he forbade to us and we regarded as permissible that which he permitted to us. But our people turned against us, they tortured us and put us to trials, and tried to make us give up our religion and go back to worshiping idols instead of worshiping Allaah, and so that would regard as permissible that which we used to regard as permissible of evil things (during our days of ignorance). But when they persecuted us and mistreated us, and tried to make us give up our religion, we came to your land, and chose you over all others; we sought your protection and hoped that we would not be mistreated in your land, O king.” She said: “Al-Najaashee said to them: ‘Do you have with you any of that which he brought from Allaah?’ Ja’far replied to him: “Yes.” Al-Najaashee said: ‘Recite it to me.’ So he recited to him the beginning of Surah Maryam (كهيعص), and by Allaah, al-Najaashee wept until his beard became wet and his bishops also wept until their books became wet when they heard what he recited to them. Then al-Najaashee said: ‘This and what Moosaa (عليه السلام) brought came from the same lamp.’ (Then he addressing the two said): ‘Go away, for we will never hand them over to you or harm them.’” Umm Salamah said: “When they left his presence, ‘Amr Ibn al-’Aas said: ‘By Allaah! Tomorrow I shall tell him of something that he will regard as serious, and by means of that I will be able to eradicate them.’” She said: “‘Abdullaah Ibn Rabee’ah, who was the more reasonable of the two men towards us, said: ‘Do not do it, for they have ties of kinship with us, even though they have differed from us.’ (Amr) said: ‘By Allaah! I shall certainly tell him that they claim that ‘Eesaa Ibn Maryam is a slave (of Allaah).’” She said: “Then he (‘Amr) came to al-Najaashee the next day and said to him: ‘O king! They say something very serious about ‘Eesaa Ibn Maryam; sent for them and ask them what they say about him.’ So he sent for them to ask them about that. Nothing like that had happened to us before, so the people gathered and said to one another: “What will you say about ‘Eesaa when he asks you about him?” They said: “By Allaah! We will say what Allaah said about him, and what our Prophet had mentioned about him, no matter what the consequences.” When they entered upon him, he (al-Najaashee) said to them: ‘What do you say about ‘Eesaa Ibn Maryam?’ Ja’far Ibn Abu Taalib said to him: “We say about him what our Prophet taught: ‘he is the slave of Allaah and His Messenger, a Spirit created by Him and His Word that He bestowed upon Maryam the Virgin.’” Al-Najaashee struck his hand on the ground and picked up a stick, then he said: ‘Eesaa Ibn Maryam is no different than what you have said, not even as much as (the width or thickness of) this stick.’ His bishops around him groaned when he said that. So he said (to the bishops): ‘Even if you groan, by Allaah!’ (Then he said to the Muslims): ‘Go, for you are safe in this land. Whoever annoys you will be punished. I would not like to have a mountain of gold in return for harming anyone of you. Give these two their gifts back to them; we have no need for them. By Allaah! Allaah did not take from me a bribe when He restored my kingdom to me, so why should I take a bribe to go against Him (concerning them)? And He (Allaah) did not listen to the people concerning me, so why should I listen to them and go against Him?’ So both of them left him, defeated and with their gifts returned to them, and we stayed with him, in the best land and under the best supporter.” She said: “By Allaah! We remained like that until some trouble befell him – i.e. someone competed with him for his kingdom – and by Allaah, we never knew any grief or worry worse than that which befell us for fear that (this contender) would prevail over al-Najaashee, and there would come a man who did not recognize our status as al-Najaashee did. Al-Najaashee marched forth, and they were separated by the Nile. The Companions of the Messenger of Allaah ﷺ said: “Who will go out and watch the battle, then bring us the news?” Al-Zubair Ibn al-’Awwaam said: “I will.” He was one of the youngest of the people. They inflated a waterskin and he tied it to his chest, then he swam, floating with it, until he reached the other side of the Nile, where the people had met in battle. Then he went and watched them, and we prayed to Allaah to grant victory to al-Najaashee over his enemy and make him stronger in his land and give him full control over Abyssinia. We remained with him, in the best situation, until we came to the Messenger of Allaah when he ﷺ was in Makkah.” [Musnad Ahmad (1740, 22498) and its chain is “**Hasan**”]]

And from the route of Ibn Is-haaq, the two men from Quraish who went to Abyssinia were: `Amr Ibn al-`Aas and `Abdullaah Ibn Abee Rabee`ah.

And from the route of Moosaa Ibn `Uqbah and others, they said the two were: `Amr Ibn al-`Aas and `Umaarah Ibn al-Waleed Ibn al-Mugheerah – and he (`Umaarah) was one of the seven against whom the Prophet ﷺ had supplicated when they placed the abdominal contents of a camel on the back of the Prophet ﷺ while he was prostrating near the Ka`bah. ²³⁹ And this is how it was mentioned earlier - from the Hadeeth of Ibn Mas`ood and Abu Moosaa al-Ash`aree. ²⁴⁰

Anyhow, when `Amr and `Umaarah left Makkah (for Abyssinia), the wife of `Amr had also accompanied him. `Umaarah was a young and handsome man, and he misbehaved with the wife of `Amr Ibn al-`Aas, and threw `Amr into the sea so that he would drown. But `Amr swam and returned to the boat. `Umaarah said to him: 'If I knew you could swim, I wouldn't have thrown you in the sea.' So, `Amr held a grudge against him. Afterwards, when they both could not secure the Muhaajireen from al-Najaashee, `Umaarah had developed a relationship with some of the female family members of al-Najaashee. So `Amr betrayed him and disclosed this to al-Najaashee. So, al-Najaashee summoned him and had a spell cast on him, because of which he became insane.

Al-Umawee reported a long story in which he mentioned that `Umaarah lived till the time of the Caliphate of `Umar Ibn al-Khattaab رضي الله عنه. And Allaah knows best.

Ibn Is-haaq reported from his chain that Umm al-Mu'mineen, `Aaishah رضي الله عنها, said: "When al-Najaashee died, we were told that a light would be seen perpetually at his grave." ²⁴¹

Abu Dawood also reported this in his Sunan from the route of Ibn Is-haaq. ²⁴²

²³⁹ [TN: See chapter 28 of this book.]

²⁴⁰ [TN: The Ahaadeeth of these two already preceded in the beginning of this chapter.]

²⁴¹ (Shaikh al-Albaanee said): Reported by Ibn Hishaam in his "al-Seerah" (1/364), and its chain is "Hasan"

²⁴² (Shaikh al-Albaanee said): Reported in Sunan Abu Dawood (2523), with the wording: "...we used to say..." He reported it from the route of Salamah Ibn al-Fadhal from Ibn Is-haaq. Al-Haafidh said about Salamah: "He is truthful but makes many mistakes."

[TN: Shaikh al-Albaanee graded the narration of Sunan Abu Dawood, which is reported from the route of Salamah, as "Dha'eef", but it has the supporting chain, from the narration of Ibn Hishaam which is "Hasan" and elevates this narration to the level of "Hasan li ghairihee".]

And it is reported in the “Saheehain” from Abu Hurairah رضي الله عنه: “Allaah’s Messenger صلى الله عليه وسلم informed (the people) about the death of al-Najaashee on the very day he died. He صلى الله عليه وسلم went towards the Musalla (praying place) and the people stood behind him in rows, he صلى الله عليه وسلم then said four Takbeers (i.e. offered the Funeral prayer).” ²⁴³

Imaam al-Bukhaaree also reported this from Jaabir Ibn `Abdullaah رضي الله عنهما that when al-Najaashee died, the Prophet صلى الله عليه وسلم said: **“Today a pious man (from Abyssinia) has died. So get up and offer the funeral prayer for your brother As-hamah (al-Najaashee).”** ²⁴⁴

And this has also been reported from Anas Ibn Maalik, Ibn Mas`ood and others رضي الله عنهم.

In some of the narrations his name is mentioned as: “As-hamah” (أصحمة), ²⁴⁵ and in some others, it is: “Mas-hamah”. The correct name is “As-hamah Ibn Bahr”, and he was a pious slave, wise and intelligent, just and knowledgeable رضي الله عنه.

Yunus reported from Ibn Is-haaq: The name of al-Najaashee was “Mas-hamah”, but in the copy corrected by al-Baihaqee, it is: “As-ham”, its equivalent in `Arabic is “`Atiyyah”.

Ibn Is-haaq also said: As for “al-Najaashee” then it is a title of the king like: “Khosrau” (Kisra) and “Heraclius” (Hiraql). ²⁴⁶

I (Ibn Katheer) say: He (Ibn Is-haaq) mentioned it this way, whereas he might have meant: “Caesar” (Qaisar) (instead of “Heraclius”). ²⁴⁷ As for “Caesar” (قيصر), it was the

²⁴³ Saheeh al-Bukhaaree (1245, 1318, 1327, 1328, 1333, 3880) and Saheeh Muslim (951-62, 63); see also “Ahkaam al-Janaaiz” (89-90) of Shaikh al-Albaanee.

²⁴⁴ Saheeh al-Bukhaaree (1317, 1320, 1334, 3877, 3878, 3879) and Saheeh Muslim (952-64, 65, 66; 953-67)

²⁴⁵ (Shaikh al-Albaanee said): This is more correct because the Shaikhain (al-Bukhaaree and Muslim) agreed upon this narration, from the Hadeeth of Abu Hurairah and Jaabir رضي الله عنهما. As for the narration which is mentioned next, it is not authentic, which I will clarify.

²⁴⁶ I (al-Albaanee) say: This was reported by al-Hakim in “al-Mustadrak” (4244), on the authority of Yunus Ibn Bukair, and the chain of this narration is “**Mu`dhal Dha`eef**” (weak because of omission of two or more consecutive narrators from the chain of narration) as it is clearly apparent. So, his correct name was: “As-hamah”, as mentioned earlier (from the narration of Saheehain).

title given to the one who ruled al-Shaam (greater Syria) and the Roman Empire. “Khosrau” (كسرى) was the title given to the one who ruled Persia. “Pharaoh” (فرعون) was the title given to the one who ruled Egypt. “Al-Muqawqis” (المقوقس) was the title of the one who ruled Alexandria. “Tubbi” (تُبَّي) was the title of the one who ruled Yemen. “Al-Najaashee” (النجاشي) was the title of the one who ruled al-Habashah (Abyssinia). “Batlaimoos” (بَطْلَيْمُوسُ) was the title of the one who ruled Greece; some said it was for “al-Hind (Indian sub-continent). “Khagan” (خاقان) was the title of the Mongolian ruler.

Some of the scholars have said: The Prophet ﷺ offered the funeral prayer for him because he was hiding his faith from his people. So when he died, there was no one to offer the funeral prayer for him (in Abyssinia). This is why the Prophet ﷺ prayed for him (in absentia).

They also said: If the funeral prayer was already offered for a person in his town, then it is not legislated to offer it in another town (in absentia). This is why no funeral prayer was offered for the Prophet ﷺ except in Madeenah, neither the people of Makkah nor of any other place offered (in absentia). Similarly, when Abu Bakr, `Umar, `Uthmaan or any other Companions died, it is not narrated that funeral prayer in absentia was offered for them, except for the funeral prayer in the town he died. And Allaah knows best. ²⁴⁸

²⁴⁷ [TN: “Caesar” and “Khosrau” are titles of the kings and not their names, is further supported from the Hadeeth that the Prophet ﷺ said: **“If Caesar is ruined, there will be no Caesar after him; and if Khosrau is ruined, there will be no Khosrau, after him; and, by Him in Whose Hand my soul is, surely you will spend their treasures in Allaah’s cause.”** [Saheeh al-Bukhaaree (3120, 3121, 3618, 6629, 6630) and Saheeh Muslim (2918-75, 76, 2919-77, 78), from the Ahaadeeth of Abu Hurairah and Jaabir Ibn Samurah رضي الله عنهما]

²⁴⁸ [TN: Regarding funeral prayer in absentia, Shaikh Muhammad Ibn Saaleh al-`Uthaymeen رحمه الله said: The most correct scholarly view is that offering the funeral prayer in absentia is not prescribed except when the funeral prayer has not been offered for the deceased, such as when a person dies in a Kaafir land and no one offers the funeral prayer for him, because it is obligatory to offer the funeral prayer. As for those for whom the funeral prayer has been offered, the correct view is that it is not prescribed to offer the funeral prayer for them, i.e., in absentia, because that was not narrated in the Sunnah except in the case of the al-Najaashee, because the funeral prayer was not offered for al-Najaashee in his own country. Hence the Prophet ﷺ offered the funeral prayer for him in Madeenah. Other great men and leaders died but there is no report that he ﷺ offered the funeral prayer for them.

Some of the scholars said: Whoever has benefited Islam by means of his wealth or knowledge, then funeral prayer may be offered for him in absentia, but if that is not the case then the funeral prayer should not be offered. Some scholars said that the funeral prayer may be offered in absentia in all cases, but this is the weakest of the scholarly views. [سبعون سؤالاً في أحكام الجنائز ص9]

[Shaikh al-Albaanee's addition]

Narrated `Umar Ibn al-Khattab: Ja'far رضي الله عنه said to the Messenger of Allaah صلى الله عليه وسلم: "O Messenger of Allaah! Give me permission to migrate to a land where I can worship Allaah alone without fearing anyone (from the creation)." So he was granted permission and he went towards al-Najashi.

`Umar then said: `Amr Ibn al-`Aas (after embracing Islaam) informed him: "When I saw that Ja'far and his associates were enjoying peace and safety in Abyssinia, I became envious and thought of bringing him and his associates back (to Makkah). So I went to al-Najashi's (place) and said: 'Allow permission for `Amr Ibn al-`Aas (meaning himself) to enter.' When I was allowed to enter, I said: 'In our land (i.e. Makkah), we have a cousin of this man who claims that people have no Allaah (god worthy of being worshiped) except One Allaah (i.e. Allaah). By Allaah! If you do not relieve us of him (Ja'far) and his associates, my companions and I would never cross this sea for you again. Al-Najashi said: 'Where is he?' I said: 'He will only come if you send your messenger to him. He will not come with me alone.' So, al-Najashi sent his messenger with me and we found that he (Ja'far) was sitting with his associates. He was informed to come to al-Najashi and he complied. When we arrived at the door of al-Najashi's (place), I said: 'Allow permission for `Amr Ibn al-`Aas to enter.' And he (Ja'far) called from behind me saying: "Allow permission to the Group of Allaah عز وجل to enter." A voice was heard and he was granted permission to enter before me. So he entered and I entered after him. Al-Najashi was sitting on his throne, so I went to him and sat in front of him and made Ja'far sit behind me. And between every two of his associates, I placed one of my companions.' Al-Najashi remained silent (for a long time) and we remained silent. [I said to myself: 'Will this Abyssinian slave ever speak?'] Then al-Najashi spoke and said: 'Speak!' I said: 'We have in our land a cousin of this man who claims that people have no Allaah (god worthy of being worshiped) except One Allaah (i.e. Allaah). By Allaah, if you do not kill him, I would never cross this sea ever again.' [Then al-Najashi addressed `Amr's companions: 'What do you have to say?' They said: 'We are upon what `Amr has said.' Al-Najashi said: 'O group of Allaah! Speak.' So Ja'far read the Tashahhud. `Amr added: 'By Allaah! That was the day when I for the first time heard the Tashahhud.' Ja'far said: "أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ" (I bear witness that none has the right to be worshiped except Allaah, and I bear witness that Muhammad is His Slave and Messenger). Al-Najashi said: 'But what about you?'] Ja'far replied: "My cousin (i.e. the Prophet صلى الله عليه وسلم) has spoken the truth, and I am upon his religion." Then al-Najashi made a loud noise, and then he said: 'Was it the same Angel which visited Moosaa (عليه السلام)? And what do you have to say about `Eesaa Ibn

Maryam?’ Ja`far said: “He (‘Eesaa) is the Spirit created by Allaah, and His Word (which He bestowed upon Maryam).”

`Amr added: ‘He (al-Najaashee) picked up something from the ground and said: ‘He (Ja`far) did not err in what he has said even to the likeness of this thing. By Allaah! Were it not for my kingdom, I would have followed you.’ Then he said to me: ‘I wish you and your companions should never come to me again. (and he said to Ja`far: ‘You are safe in my land. Whoever hurt you will be killed and whoever insults you will be punished.’... (to its end)

The Hadeeth was reported by al-Tabaraanee and al-Bazzaar, and the words within the brackets are from his narration.²⁴⁹

And Abu Maalik al-Ashja`ee narrated: I was sitting with Muhammad Ibn Haatib رضي الله عنه, and he said: The Messenger of Allaah said: “**In a dream, I have been shown a place, a land of date palm trees, so go towards it.**” Muhammad Ibn Haatib said: So (my father) Haatib and Ja`far took the sea route and went towards al-Najaashee, and I was born in that boat.

(Shaikh al-Albaanee said): This was reported by Imaam Ahmad in his “Musnad” (18278), and its chain is “**Saheeh**”.

And in another narration, Imaam Ahmad reported (15453, 18278, 27466), from another route, Muhammad Ibn Haatib رضي الله عنه narrated from his mother, Umm Jameel Bint al-Mujallil رضي الله عنها, she said: “I set out with you from Abyssinia. While we were a night or two nights distance from al-Madeenah, I cooked food for you but ran out of wood. So I went out to look for some more wood, and you overturned the pot and (the hot food) spilled on your arm. So I went to the Prophet صلى الله عليه وسلم and said to him: ‘O Messenger of Allaah, may my father and mother be sacrificed for you, this is Muhammad Ibn Haatib, [and he is the first one to be named with your name].’ So he صلى الله عليه وسلم put some spittle in

²⁴⁹ Al-Tabaraanee, and al-Bazzaar in his “Musnad” (1325), as well as in “Kashf al-Astaar (1740), and the wordings within the brackets are from him.

(Shaikh al-Albaanee said): This is how it was reported in “Majma` al-Zawaaid” (6/29), and al-Haithmaee said: “‘Umar Ibn Is-haaq was considered as reliable by Ibn Hibbaan and others, and there is some word against him but it does not affect his reliability. The rest of the narrators of the chain are of the level of “**Saheeh**”

(Shaikh al-Albaanee said): And from another route al-Baghawee also reported it in “al-Isaabah”, and he said: “Its chain is “**Jayyid**”

your mouth, wiped over your head, and supplicated for you, and then he ﷺ spat on your arm and said:

أَذْهَبِ الْبَاسَ رَبَّ النَّاسِ، وَاشْفِ أَنْتَ الشَّافِيَ لَا شِفَاءَ إِلَّا بِشِفَاؤِكَ، شِفَاءٌ لَا يُعَادِرُ سَقَمًا

“Lord of the people, remove the disease and cure him, for You are the Great Curer. There is no cure but through You, which leaves behind no disease.”

And you did not get up from there except that your hand was healed.”²⁵⁰

²⁵⁰ I (al-Albaanee) say: This was reported by al-Bukhaaree in his book “al-Taareekh” (1/17), as was mentioned in “al-Istee’aab” and the additional words in the brackets are from him. This is how it was also reported by al-Tabaraanee, as was mentioned in “Majma’” (6/28), and from the route of al-Tabaraanee, Abu Nu’aim reported it in “al-Dalaail” (pg. 168), but its chain is “Dha’eef” (Weak). But this is reported from a different chain in “al-Isaabah”, so this is narration is strengthened by that one; especially, when the incident of the (cooking) pot, and the spittle, and the supplication is mentioned from another route from Muhammad Ibn Haatib, as reported by Imaam Ahmad and others with a “Saheeh” chain.

[TN: Narrated Muhammad Ibn Haatib رضي الله عنه: “The content of the (cooking) pot spilled on my hand, so my mother took me to the Messenger of Allaah ﷺ while he was at some place, and he said some words and from which he said was: “Lord of the people, remove the disease and cure him, for You are the Great Curer. There is no cure but through You, which leaves behind no disease.” [Musnad Ahmad (15452, 18276, 18281). These narrations are narrated with a “Saheeh” chain.] There is still another route for this Hadeeth as reported in Musnad Ahmad (15454, 18277) but it is “Dha’eef” because in its chain is Shareek, who had a weak memory.]

[TN: Before ending this chapter, one important point needs to be clarified. It has already preceded that `Amr Ibn al-`Aas was one of the staunch enemies of Islaam, and he was one of the delegates sent by Quraish to Abyssinia, in order to convince al-Najaashee to expel the Muslims and to hand them over to the Quraish. But all this was before he embraced Islaam. After he became Muslim, the Prophet ﷺ affirmed that `Amr had become a sincere Believer.

`Uqbah Ibn `Aamer رضي الله عنه narrated that the Messenger of Allaah ﷺ said: “The people submitted while `Amr Ibn al-`Aas believed.” [Sunan al-Tirmidhee (3833) and graded as “Hasan” by Shaikh al-Albaanee. See al-Saheehah (155)]

This is referring to the saying of Allaah تعالى:

﴿قَالَتِ الْأَعْرَابُ ءَامَنَّا قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ﴾

{The Bedouins say: “We believe.” Say (O Muhammad to them): “You do not believe, but say: ‘We have submitted,’ for Faith has not yet entered your hearts...”} {Surah al-Hujuraat (49): 14}

Ibn Katheer said in his Tafseer: “Allaah chastises the Bedouins who, when they embraced Islaam, claimed for themselves the grade of faithful believers. However, Faith had not yet firmly entered their hearts.” –end of quote

[End of Shaikh al-Albaanee's addition]

Narrated Abu Hurairah رضي الله عنه that the Messenger of Allaah ﷺ said: **“The two sons of al-`Aas, Hishaam and `Amr are believers.”** [Musnad Ahmad (8042, 8338, 8641, 8642), Mustadrak al-Haakim (5053, 5905) and graded as “Hasan” by Shaikh al-Albaanee in al-Saheehah (156)]

Ibn Shumaasah reported: We visited `Amr Ibn al-`Aas رضي الله عنه when he was on his deathbed. He wept for a long time and turned his face towards the wall. His son said: “O father, did not the Messenger of Allaah ﷺ give you the good news of such and such? Did he ﷺ not give you glad tidings of such and such?” Then he (`Amr) turned his face towards us and said: “The best thing which you can count upon is the affirmation that: Laa ilaaha illallaah (there is no true god except Allaah), and that Muhammad is the Messenger of Allaah. I have passed through three phases. I remember when I hated none more than I hated the Messenger of Allaah (ﷺ), and there was no other desire stronger in me than that of killing him. Had I died in that state, I would have definitely been one of the dwellers of Fire (Hell). When Allaah instilled the love for Islaam in my heart, I went to Messenger of Allaah ﷺ and said: ‘Extend your right hand, so that I pledge allegiance to you.’ He ﷺ stretched out his right hand, but I withdrew my hand. He said: **“What is the matter, O `Amr?”** I said: ‘I wish to lay down same conditions.’ He ﷺ asked: **“What conditions do you wish to put forward?”** I replied: ‘To be granted forgiveness.’ He ﷺ said: **“Do you not know that (embracing) Islaam wipes out all that has gone before it (previous misdeeds). Verily, emigration wipes out all the previous sins, and the Hajj (pilgrimage) wipes out all the previous sins.”** Thereafter, no one was dearer to me than Messenger of Allaah ﷺ, and none was more respectable than him in my eyes. So bright was his splendor that I could not gather enough courage to look at his face for any length of time. If I were asked to describe his feature, I would not be able to do so because I have never caught a full glimpse of his face. Had I died in that state I could have hoped to be one of the dwellers of Jannah. Thereafter, we were made responsible for many things and in the light of which I am unable to know what is in store for me. When I die, no (female) mourner or fire should accompany my bier. When you bury me, fill my grave well with earth; then stand around my grave for the space of time within which a camel is slaughtered and its meat is distributed so that I may enjoy your intimacy, and in your presence ascertain what answer I can give to the Messengers of my Rabb (the angels in grave).” [Saheeh Muslim (121-192)]

Shaikh al-Albaanee said in al-Saheehah: So based on these Ahaadeeth, it is nor permissible to insult and belittle `Amr Ibn al-`Aas رضي الله عنه – like how some of the modern day writers do today *, and many others do the same – all this because of the differences, rather, his fighting against `Alee رضي الله عنه. The thing which took place between him and `Alee does not negate his Imaan; as having Imaan does not mean that one is perfect and without fault, especially, when it is said that what happened was due to his (`Amr’s) judgment and not because of his desires. [See al-Saheehah (1/289)]

* A lot of books and other materials over the internet, especially in the English language disparage some of the Companions, especially Mu’aawiyah and those who were with him, like `Amr Ibn al-`Aas رضي الله عنهم اجمعين. Take for example the book: “Men around the Messenger”, written by Khaalid Muhammad Khaalid al-Misree. The author of this book tried to defame Abu Dharr, `Amr bin al-`Aas, Abu Moosaa al-Ash`aree, and Mu’aawiyah رضي الله عنهم. Then there are those who did not even feel shy to defame even the likes of `Uthmaan رضي الله عنه. And Allaah’s help is sought.]